THE
Book of Job
PARAPHRAS'D.

BY

SYMON PATRICK, D.D. Rector of *Covent Garden*, and One of His Late MAJESTIE's Chaplains in Ordinary.

The Second Edition Corrected.

Eccles. II. 5.

Gold is tried in the Fire, and acceptable men in the furnace of Adversity.

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Book of Job
PARAPHRASED.

BY

TO THE

Right Honourable WILLIAM,

Earl of *BEDFORD*,

Knight of the moſt Noble Order of the GARTER, *&c.*

My very good Lord, and Patron.

My Lord,

THough I have not purſued the deſign, which I have long had in my thoughts, of making ſome publick acknowledgment of my Obligations to your Lordſhip, for placing me, when I thought not of it, in this Station which I hold in Covent-Garden: yet I have only deferred it, till the moſt proper opportunity, as it ſeems

to me, for this small expression of my gratitude. For I could not have prefixed your Lordships Name to any work of mine, which I believe would have been so acceptable, as this wherewith I now present you; desiring it may remain as a lasting Testimony of the sense I have of the Favours I have received from your Lordship. Whom as I have always observed to have a particular Veneration and Affection for the Holy Scriptures, so I know to be a constant Reader of them: And therefore humbly offer this assistance to your Lordship for the understanding of the oldest Book (as I have shown) of that Sacred Volume, which, I am confident, you esteem above all earthly Treasures.

There have been many large Volumes written for its Explication; which will cost abundance of time and pains to peruse; and after all, the design and scope of the Whole may not be understood, while the Readers mind stays so long, in the several Parts. I have therefore taken quite another course, and only given the sense of it in a compendious, but perspicuous, Paraphrase (*or* Metaphrase *rather*,

rather, as the Ancients would have called it) which is not much longer than the Text, put into other words. It would have been more eaſie to have inlarged it, than it was to make it thus ſhort: which I the rather choſe to do, not merely becauſe it will be more uſeful for thoſe who have little leaſure, or leſs money; but becauſe thereby I have preſerved, I perſwade my ſelf, the Majeſty of the Book; and made it ſtill look not like the Word of a man, but, as it is indeed, the Word of God.

Which I could never have preſented to your Lordſhip and the World, more ſeaſonably than now; when the State of our affairs is ſo dangerouſly perplexed, that we cannot ſtand upright, nor preſerve our Souls from ſinking into the ſaddeſt fears, or diſcontents, or ſome ſuch troubleſom paſſion, without a ſtrong confidence in the moſt Wiſe, Juſt, and Merciful Providence of the Almighty: which Orders things, in unſearchable ways, to the good of thoſe that ſtedfaſtly adhere unto him in faithful Obedience. Which is ſo admirably repreſented in this holy Book, that one

cannot read it ſeriouſly, and not be moved to reſign the conduct of our ſelves and all that concerns us, unto God's moſt bleſſed will and pleaſure; to wait patiently for him, as the Pſalmiſt ſpeaks, and keep his way; not to be disheartned by any trouble that befals us, much leſs forſake our integrity: but ſtill expect the End of the Lord, *as S.* James *ſpeaks, i. e. the iſſue to which he will bring our troubles; perſwading our ſelves that he is very* pitiful, and of tender Mercy. *And therefore, as He doth not love to grieve us by laying afflictions on us; ſo is wont many times to bring the greateſt good out of the greateſt evil: and to produce it by ſuch unexpected means, as ſhall ſurpriſe us with the greater admiration of his Wiſdom and Goodneſs.*

For a great Reader of Ancient Writers tells us, "*he hath obſerved in the Hiſtories* "*of all Ages, that the great events which* "*determine the Fate of great Affairs, do* "*happen leſs frequently according to deſign,* "*than by accident and occaſion. Our enter-*

"*prizes here below are derived from above;*

"*and*

" *and we but Engines and Actors of pieces*
" *that are compoſed in Heaven.* Homo
" hiſtrio, Deus verò Poeta eſt. *God is*
" *the Sovereign Poet, and we cannot refuſe*
" *the part which he appoints us to bear in*
" *the Scene. All our buſineſs is to act it*
" *well; chearfully complying with his Orders*
" *concerning us, and ſubmitting our ſelves*
" *to the direction of his Providence.*

To which, and all other Religious courſes, did we more heartily apply our ſelves, there is no doubt but that in this Book we might read God's gracious intentions towards this Church and Kingdom. Which his moſt merciful Providence would bring, as he did his Servant Job, *through all theſe clouds which now incompaſs us, into a ſplendour incomparably beyond all that, wherein hitherto we have appeared. Why ſhould we deſpair of it, when he ſhews by the unexpected diſcovery, which he hath made, of the deſigns of our Enemies againſt us, that he hath no mind to caſt us off; if we will not careleſly caſt away our ſelves, by the continued neglect of our duty to him?*

God of his infinite goodness, awaken all our hearts to make such a good use both of that deliverance, and of our present distress (which is so great, that we see no way out of it, but by his power alone to whom Job *owed his resurrection) that we may, in the issue, be the more happy and the better established, for having been so miserably unsetled. In which Prayer, I am sure your Lordship will cordially joyn with,*

My Lord,

April 19. 79. Your Lordship's most humble and affectionate Servant,

Sy. Patrick.

THE

THE PREFACE.

THE ſtudy of the Holy Scriptures is ſo much recommended to us by the Scriptures themſelves, and hath been judged ſo neceſſary by the holy Doctours of the Church, that S. *Chryſoſtom* (who was wont to preſs this duty with great earneſtneſs, not only in his Sermons, but in his private diſcourſes with his people) adventures to ſay, * that *a man cannot, he cannot be ſaved, unleſs he be converſant in this ſpiritual reading.* But as the neglect of them is very dangerous, when men are able to read them; ſo the reading them without underſtanding, muſt needs be unprofitable. Though a Chriſtian (as the forenamed great Perſon ſpeaks) can no more be without the Scriptures than an Artificer without his tools; yet we muſt acknowledge that he will make but ill work with them in many places,

* *Hom.* 3. *in Lazar. Tom.* V. 243.

places, unleſs he be inſtructed how to uſe and apply them to the purpoſe for which they were deſigned. Whoſoever therefore ſhall aſſiſt the minds of Chriſtians by giving a clear meaning of them (in which that holy Father imployed much of his time) it is certain doth great ſervice to God, and to their Souls. For this contributes much to the honour of the Holy Scriptures (which want nothing to make them reverenced by conſidering men, but to be underſtood) and it invites men to the reading them, and it conveys the heavenly truth eaſily and delightfully into their minds.

Which hath moved me to attempt the explaining of the moſt ancient Book in the whole Bible, by way of a ſhort Paraphraſe. In which if I have not always tyed my ſelf to our Engliſh Tranſlation (which ever gives an excellent ſence of the Original words) it was becauſe I thought another meaning ſometimes more agreeable to the whole diſcourſe: which I have endeavoured to carry on coherently from firſt to laſt. But if the matter would bear it, I have, when I met with a word of two ſenſes, expreſſed them both. And where I found any difficulty, I conſulted with ſuch Interpreters as are of beſt note in the Church: being unwilling to do any thing without the warrant of ſome or other of them. I was forced indeed here and there to follow only my own judgment;

but

but not without the appearance of very urgent reaſons: of which if I ſhould give an account, by adding notes to thoſe places, it would make this, which I intend for common uſe, ſwell into too big a Volume. I have only therefore (in the Argument prefixed to each Chapter) pointed to ſuch Hiſtories in the Bible as may help to illuſtrate ſome paſſages: and ſhewn how the diſpute is menaged, till God himſelf determine it.

But there are two things, of which I think my ſelf bound to give a larger accompt; to avoid the imputation of ſuch novelty, as may be juſtly cenſured. The *One* is, That I have interpreted thoſe three known verſes in the XIX. Chapter, 25, 26, 28. not of *Job*'s reſurrection from the dead at the laſt day, but of his reſtauration to an happy eſtate in this world; after he had been ſo ſorely afflicted. There are many, of no mean eſteem, (Mr. *Calvin* amongſt the reſt) who have done ſo before me; in following whom, I do not forſake the ſenſe of the ancient Doctors. For though I take that to be the literal ſenſe of the words, yet I doubt not there is another more ſecret and hidden, which lies covered under them; and that we ought to look upon *Job*'s Reſtauration (and ſo I have always explained it) as a notable type of the future Reſurrection of our Bodies out of the Grave. And accordingly our Church hath very fitly applied the words (as many of the Fathers do)

do) to this purpoſe; in the Office of the Burial of the Dead.

St. *Hierome* (or the Author of the Commentaries upon *Job* under his name) is my Guide in this buſineſs: who ſaith no more than this, that *Job* in theſe words, *reſurrectionem futuram prophetat in Spiritu*, propheſieth in the Spirit the future Reſurrection. Now the words of the Prophets had commonly an immediate reſpect to ſome thing which was then doing or ſhortly to be done, beſides that ſenſe which the Holy Ghoſt directed them to ſignifie in the latter days. And ſo had theſe words of *Job*; of which that Father indeed gives us only the Myſtical ſenſe, but he doth ſo in many other places of that Book, where it is certain and acknowledged, the holy man had another meaning, in which he was more nearly concerned. I ſhall refer the Reader only to one place in the *Firſt* Chapter: where he ſaith that *Job* did *ferre typum Chriſti* *, and therefore expounds thoſe words *v.* 20, 21. in this manner, *He fell on the ground when he emptied himſelf of the form of God, to take on him the form of a Servant: and came naked out of his Mother's Womb, being not aſperſed with the leaſt ſpot of Original Sin.* He that will may read what follows, and ſee how he only ſets down a myſtical ſenſe, when

* *And ſo he ſaith in his Preface,* Figuram Chriſti portavit *And in his Concluſion* XLII. 14 Figuram manifeſtè habuit Salvatoris.

when it is certain another (upon which that is built) is firſt intended. And ſo we are to take his expoſition upon theſe words, which *ſecundum myſticos intellectus* (as he ſpeaks, XXXVIII. 16.) *according to the hidden interpretations* are to be underſtood of the Reſurrection of the dead at the ſecond coming of Chriſt: but relate in the firſt place to *Job*'s reſurrection out of that miſerable condition wherein he lay, which was a figure of the other. "They therefore who interpret "thoſe words otherways (to ſpeak with "that Father in his Commentaries upon "*Ezek.* XXXVII. 1, *&c.*) ought not to make "me ill thought of, as if by expounding "them in the literal ſenſe only, I took away "a proof of the Reſurrection from the dead. "For I know there are far ſtronger teſtimo-"nies (of which there can be no doubt nor "diſpute) to be found for the confirmation "of that truth. On thoſe let us rely, on "the plain words of Him who is the Truth "(and of whom *Job* was but a Figure) which "are abundantly ſufficient to ſupport our "Faith: and let none imagine, that we *Give* "*occaſion to Hereticks* (as he ſpeaks preſently "after) *if we deny theſe words to be meant of* "*the general Reſurrection.*

The *Second* thing of which I am to give an account is, that I have not expounded *Behemoth* to ſignifie the *Elephant*, nor *Leviathan* to ſignifie the *Whale*: becauſe many of their

their Characters do not agree to them; but every one of them to the deſcription which the Writers of Natural Hiſtory have given of two other Creatures. And therefore I have herein followed the guidance of that excellent Critick *Bochartus*, who takes the former for the *River-horſe*, and the later for the *Crocodile*: as I have expreſſed it in the Margin, but put neither of them in the Text. For I leave every one, as our Tranſlators have done, to apply the words to any other Creatures, if they can find any beſides thoſe, now mentioned, which have all the qualities, that are here aſcribed to them.

I have adventured alſo in the beginning to add a few words, as the manner of Paraphraſts is, to give an account of the time when *Job* lived, which ſeems to have been before the *Children of Iſrael* came out of *Egypt*. For though there be plain mention, of the drowning of the *Old World*, and the burning of *Sodom*, in this Book, yet there is no alluſion to the drowning of *Pharaoh*, and other miraculous works which attended their deliverance. Nor is there any notice taken of that Revelation of God's will to *Moſes*, when *Elihu* reckons up thoſe ways whereby God was wont to diſcover himſelf to men.

Such like reaſons moved *Origen* * to ſay that *Job* was ἀρχαιότερος καὶ Μωυσέως αὐτῶ, *more ancient than even* Moſes *himſelf*:

* *Lib.* I. *contra Celſum, pag.* 305.

ſelf: and *Euſebius* * to pronounce that he was *before Moſes two whole ages.* Which is conformable to the opinion of many of the Hebrew Writers, who (as Mr. *Selden* obſerves *) think *Job* lived in the days of *Iſaac* and *Jacob.* The judgment of other Eaſtern people is not much different from this, as may be ſeen in *Hottinger*'s *Smegma Orientale* *.

* *Lib.* I. *Demonſtr. Evang. Cap.* 6.

* *Lib.* VII. *Pr. Jur. Nat. &c. Cap.* 11.

* *Pag.* 381, 452, 453.

And therefore one Uſe we may make of this Book is, to inform our ſelves what are the true natural dictates of humane reaſon; which teaches greater Chaſtity than many Chriſtians are now willing to obſerve; ſtrict Juſtice, both private and publick; compaſſionate Charity to thoſe who are in need; together with a pious care to pleaſe God, and to worſhip and confide in him alone: as we may learn here better than from any other Book in the World. For in the XXXI. Chapter, *Job* gives ſuch a character of his Life, with reſpect to all theſe, as declares both that there is a Law written in our hearts, and what inſtructions it gives us, if we will attend to it. There is not the leaſt ſyllable that we read concerning his being Circumciſed, or obſerving the Sabbath, or ſuch like parts of the Moſaical Diſcipline, which aſſures us he was neither a natural *Iſraelite*, nor

nor a *Proselyte* (as St. *Austin* speaks*) and yet he found such a rule of life in himself, that, by the assistance of the Divine Grace, he ordered not only his outward actions, but the inward motions of his mind after such a manner, as is not *unsuitable to the Evangelical Doctrine of our Saviour.* They are the words of *Eusebius* in the place forenamed; where he doth not fear to add, that *the Word of Christ hath published to all Nations that most ancient manner of Godliness which was among the first Fathers: so that the* New-Covenant *is no other than that old godly polity, which was before the times of* Moses. I may add before the time that *Abraham* was Circumcised; when as St. *Chrysostome* speaks very significantly *, ἀρκεῖ ἀντὶ τοῦ νόμου τὸ συνειδὸς καὶ λογισμός, *Their Conscience and the use of reason sufficed instead of the Law.*

* Lib. XVIII. Cap. 47. De civit. Dei.

* Upon Rom. II. 14.

The Hebrew Books indeed are full of discourses concerning certain Precepts, which all mankind after the Flood observed, but cannot all of them be deduced from the principles of Reason. They call them the VII *Precepts* of the sons of *Noah:* who delivered them, they say, to all his Children by whom the World was peopled; and therefore the *Israelites* ever exacted the observance of them from all those *Gentiles*, whom they admitted as Proselytes at large to their Religion.

Two

Two of thoſe Precepts concerned their duty towards the bleſſed Creator: the next *Four* reſpected their duty towards their Neighbours: the *Laſt* forbad cruelty towards other Creatures. They are reckoned up commonly in this order. I. Concerning *Strange Worſhip*, or Idolatry. II. About *blaſpheming the Name of God.* III. About *Murder.* IV. About the *uncovering of Nakedneſs*, or all filthy Mixtures. V. About *Theft and Rapin.* VI. About *Judicatures* and Civil Government; to make the other Precepts more carefully obſerved. VII. About *not eating of any fleſh which is cut off from any Animal alive.* The Authors that treat of theſe are innumerable; among whom I ſhall only mention *Maimonides*; who thus delivers his opinion of them in his Treatiſe of *Kings*; Chap. IX.

"*Adam* the firſt man received commands "about *Six* things (which are thoſe firſt a- "bove mentioned) from whence it is, that the "Mind of Man inclines more pronely to them; "than to the reſt of the Commands which "we have received from our Maſter *Moſes*. "Beſides theſe, it is manifeſt, *Noah* received "another according to what we read IX. "Gen. 4. *Fleſh with the life thereof you ſhall "not eat.* And thus things ſtood throughout "the whole world until the dayes of *Abra- "ham*; to whom there was ſuperadded the "Precept of Circumciſion.

But as there is not the least sign that Circumcision was part of *Job*'s Religion, so there is no footstep at all remaining of his observance of the last of those VII. Precepts which they say all the Sons of *Noah*, who were pious, carefully obeyed. A Great man of our own Nation * hath sifted this business with as much diligence as is possible; but after all his search, he is fain to stop at those first *Six* Precepts delivered to *Adam*. For though this General Character be given of *Job* in the beginning of the Book that he was a perfect, or simple, and upright man, fearing God and eschewing evil; and in the XXXI. Chapter, and other places, there are particular instances given of his abhorring *strange Worship*, (v.26.) *Blasphemy*, (Chap. I. 5.) *Murder*, (XXXI. 29, 31.) *Adultery*, and other filthiness, (*Ib.* v. 1, 9.) *Theft*, Rapine and Deceit, (v. 5, 6, 7.) for the punishment of which he mentions *Judges* in his days, (v. 11, 28.) and was himself one of the chief: (XXIX. 11.) Yet there is not so much as one word to be found, that I can discern, concerning the *Seventh* Precept; whether we understand thereby eating flesh with the blood in it; or, which is more likely (because other Nations that were not Jews, might lawfully eat that which dyed of it self, XIV. *Deut.* 21.) eating that which was cut alive from any living Creature.

* *Mr.* Selden *Lib. de Jure Naturali, &c. Cap.* II.

Which

Which makes me think that it was not ſo generally known, as the Jews now pretend; till the memory of it was revived by *Moſes*, among whoſe Anceſtours the Tradition was more carefully preſerved, than in other Nations. For *Job*, and ſuch like pious perſons, ſeem to have been governed by thoſe Precepts only which the firſt Man received; that is the dictates of Natural reaſon. According to thoſe words of *Tertullian* in his Book againſt the Jews: where he contends that *before the Law of* Moſes *written in Tables of Stone, there was a Law not written, which was naturally underſtood, and obſerved by the Fathers:* which he elſewhere calls the *Common Law, which we meet withal in* publico Mundi, *in the ſtreets and high-ways of the world, in the natural Tables:* which mankind having broken, our Saviour came to repair and renew; abrogating the Law of *Moſes*, in which the Jews had placed too much confidence, while they neglected theſe natural Precepts. Or rather He hath not only ingaged us by his holy Sacraments to obſerve thoſe more ſtrictly, but raiſed them alſo to a greater height of purity; according to that of St. *Chryſoſtome*, in his Book of Virginity: *We are to ſhew greater Vertue, becauſe now there is an abundant Grace poured out; and great is the gift of the coming of Chriſt.* Chap. 2.

But the principal benefit (to omit the naming of many other, whereby I might recommend

this work) which I hope pious Souls, eſpecially the *Afflicted*, will reap by this Book, is to be perſwaded thereby that all things are ordered and diſpoſed by Almighty God; without whoſe command or permiſſion neither good Angels, nor the Devil, nor Men; nor any other Creature, can do any thing. And that as his Power is infinite, ſo is his Wiſedom and Goodneſs; which is able to bring good out of evil. And therefore we ought not to complain of Him in any condition, as if He neglected us or dealt hardly with us; but rather chearfully ſubmit our ſelves to his bleſſed will; which never doth any thing without reaſon, though we cannot always comprehend it. To that iſſue God himſelf at laſt brings all the diſpute between *Job* and his Friends: repreſenting his Works throughout the World to be ſo wonderful and unaccountable, that it is fit for us to acknowledge our ignorance, but never accuſe his Providence; if we cannot ſee the cauſe why he ſends any affliction or continues it long upon us. Inſtead of murmuring and complaining, in ſuch a caſe, this Book effectually teaches us to reſign our ſelves abſolutely to Him; ſilently to adore and reverence the unſearchable depth of his wiſe counſels; contentedly to bear what He inflicts upon us; ſtill to aſſert his righteouſneſs, in the midſt of the calamities which befal the good, and in the moſt proſperous ſucceſſes of the wicked;

and

and ſtedfaſtly to believe that all at laſt ſhall turn to our advantage, if like His ſervant *Job*, we perſevere in faith, and hope, and patience.

To which this Book gives ſo high an incouragement, and contains ſuch powerful comforts for the Afflicted; that the old Tradition is, *Moſes* could not find any thing like it for the ſupport and ſatisfaction of the *Iſraelites* in their Egyptian bondage: and therefore took the pains to tranſlate it into their Language, out of the *Syriack* wherein it was firſt written. Thus He who writes the Commentaries upon this Book under the name of *Origen*, tells us, "That he found *in Antiquorum dictis*, in the ſayings of the Ancients; "that when the Great *Moſes* was ſent by God "into *Egypt*, and beheld the Affliction of the "Children of *Iſreal* to be ſo grievous, that "nothing he could ſay was able to comfort "them in that lamentable condition; He de"clared to them the terrible ſufferings of *Job*, "with his happy deliverance; and ſetting "them down in writing alſo, gave this Book "to that diſtreſſed people. That reading "theſe things in their ſeveral Tribes and Fa"milies, and hearing how ſorely this bleſſed "man ſuffered; they might comfort and ex"hort one another, to endure with patience "and thankſgiving the evils which incom"paſſed them: and hearing withal how "bountifully God rewarded *Job* for his pa"tience, they might hope for deliverance; and

"expect

"expect the benefit of a bleſſed reward of "their Labours.

"Be ye conſtant, O Children of *Iſrael*, (ſaid "*Moſes*, with a pleaſing countenance, when "he delivered this Book into their hands) "do not faint in your minds, O ye poſterity "of *Abraham*, but ſuffer grief and bear theſe "evils patiently, as that man in the Land of "*Uz* did, whoſe name was *Job*: who "though he was a righteous and faithful per-"ſon, in whom was no fault, yet ſuffered "the ſoreſt torments by the malice of the "Devil; as you do now moſt unjuſtly from "*Pharaoh* and the Egyptians. They treat you "indeed very baſely, and have enſlaved you, "without any fault of yours, *&c.* But do "not deſpair of a better condition; you ſhall "be delivered as *Job* was, and have a re-"ward of your tribulations, like that which "God gave to him.——

There follows a great deal more to the ſame purpoſe in that Writer, which I ſhall not tranſcribe. But only add that the Church of Chriſt, as he obſerves, was wont, after this example, to read this Paſſion of *Job* publickly in all their Aſſemblies; upon *Holy-days* (when they commemorated the Martyrs) and upon *Faſting days*, and *days of Abſtinence*; and upon the days of our *Saviour's Paſſion*: of which they thought they ſaw a figure in the ſufferings of *Job*; as of our Saviour's Reſurrection and exaltation, in *Job*'s wonderful recovery,

and

and advancement to a greater height of Proſperity. And as they read this Hiſtory in the Church publickly; ſo when they went to viſit any one privately that was in grief, mourning, or ſorrow, they read a Leſſon of the patience of *Job* for their comfort and ſupport under their troubles; and to take away the diſtreſs and anguiſh of their heart.

I pray God it may have that effect upon all afflicted perſons, who ſhall read it; and that others alſo, conſidering the inſtability of all worldly things (which is here alſo lively repreſented) may uſe their proſperity with ſuch moderation, that they may bear a change of their condition, if it come, with an equal mind. I am ſure there is no man, of whatſoever rank, or in whatſoever condition, he be; but may learn very much, if he pleaſe, from this admirable Pattern. Which is the very firſt that is left us upon record, of a Vertuous Life, both in Proſperity and in Adverſity, and that not only as a Private man but as a Prince: *In whom it is the greater commendation to obey the will of God; becauſe he hath more means and temptations to fulfil his own.*

That therefore ſhall conclude the character of *Job*; who when he had no ſuperiour to controle him (as you may read, *Chap.* XXIX. and XXXI.) gave ſuch an example of Piety and Devotion, Humility and Moderation, Chaſtity and Purity, Juſtice and Equity, Charity and Compaſſion; as few have done in a

private

private Condition. This is as admirable, and will be praiſed as much to all generations, as his generous Patience. Which was ſo much famed in ancient times, that (from a paſſage, which ſome Editions of the LXX. have added to the Concluſion of this Book) it went as a common Tradition ὠδὴν ἄπιστον ἔχων (as *Theophanes* ſpeaks) having nothing incredible in it; that *Job* was one of thoſe, who had the honour to riſe out of his Grave at our Saviour's Reſurrection: when, as St. *Matthew* aſſures us, XXVII. 51. *many bodies of Saints which ſlept, aroſe, and went into the holy City, and appeared unto many.*

V. James 7, 11.

Behold we count them happy which endure. Be patient therefore, Brethren, unto the coming of the Lord.

IMPRIMATUR,

Dec. 17. 1678. Guil. Jane R. P. D. Hen. Epiſc. Lond. à ſacris dom.

THE

A PARAPHRASE ON The BOOK of *JOB*.

CHAP. I.

ARGUMENT.

This Chapter is a plain Narration of the flouriſhing condition wherein Job *lived, before the envy and malice of the Devil brought upon him the ſoreſt Calamities; which are particularly deſcribed, with the occaſion of them, and his admirable Conſtancy under them: whereby he became as eminent an Example of Patience in Adverſity, as he had been of Piety and all manner of Vertue in his Proſperity.*

1. *THere was a man in the land of Uz, whoſe name* was *Job*; *and that man was perfect and upright, and one that feared God,*

1. IN the time of the ancient Patriarchs, before the giving of the Law of *Moſes*, there lived in *Arabia* a perſon of great eminence, whoſe name was *Job*: A man not more illuſtrious for

his Birth or Place, than for the height of his Vertues; which appeared in a moſt unblamable life, void of all hypocriſie, both in his Piety toward God, and in his dealings with men, and all other ways.

and eſchewed evil.

2. Whom God therefore had ſo wonderfully bleſſed, that his outward Proſperity was equal to the Perfections of his Mind. For firſt, He had given him the ſweet fruits of Marriage, in a numerous iſſue of ſeven Sons and three Daughters:

2. *And there were born unto him ſeven ſons, and three daughters.*

3. And then enriched him abundantly with the wealth of that country; which conſiſted in ſeven thouſand Sheep, three thouſand Camels, five hundred yoke of Oxen, as many She-aſſes; with ſuch a very great Tillage, and ſo many Servants, that in thoſe Eaſtern parts he had neither ſuperiour nor equal.

3. *His ſubſtance alſo was ſeven thouſand ſheep, and three thouſand camels, and five hundred yoke of oxen, and five hundred ſhe-aſſes, and a very great houſhold; ſo that this man was the greateſt of all the men of the eaſt.*

4. And together with all this Happineſs, he had the pleaſure to ſee his Children

4. *And his ſons went and feaſted in* their *houſes every*

very one his day, and ſent and called for their three ſiſters, to eat and to drink with them.

live in love and unity. For it was the cuſtom of his Sons to meet at each others houſes, and to make a feaſt every one upon his birth-day: (III. 1.) And he whoſe turn it was to treat the reſt, always invited their three Siſters to come and be merry with them.

5. *And it was ſo, when the days of* their *feaſting were gone about, that Job ſent and ſanctified them, and roſe up early in the morning, and offered burnt-offerings,* according *to the number of them all: for Job ſaid, It may be that my ſons have ſinned, and curſed God in their hearts. Thus did Job continually.*

5. This Feaſt was wont to laſt ſeven days; at the end of which their good Father never failed to ſend a Meſſenger to them, to call upon them, to prepare themſelves by faſting and prayer for the Sacrifice he meant to offer for them: And when they were aſſembled, he roſe up early in the morning, (the fitteſt time for devotion,) and prayed to God, by offering burnt-offerings, for every one of them; becauſe he was afraid they might have done or ſpoken ſomething that was profane, and misbecoming their Religion, when their minds, looſened by mirth, were leſs upon their guard. And thus

he did conſtantly after every Feaſt.

6. But this great Piety was not ſufficient to preſerve him from falſe accuſations. For, as *Job* ſet a time for his Children to examine themſelves, ſo there are certain ſeaſons when the Angels come and ſtand in the Divine preſence, to give an account of their Miniſtry, and to receive commands from God the Judge and Governour of the world: and Satan, that ſubtle adverſary of mankind, came one day and thruſt in himſelf among them.

6. ¶ *Now there was a day, when the ſons of God came to preſent themſelves before the* LORD, *and Satan came alſo among them.*

7. And the Lord (to make him ſenſible he was not an abſolute Prince, but His Subject) called to him, and demanded an account of him, where he had been, and from whence he came. To which he gave an anſwer, which expreſſed, as the great reſtleſneſs of his mind and his unwearied diligence ſo, the limitation of his power; which extends

7. *And the* LORD *ſaid unto Satan, Whence comeſt thou? Then Satan anſwered the* LORD, *and ſaid, From going to and fro in the earth, and from walking up and down in it.*

8. *And*

only to this lower world; for he told Him, he came from going to and fro in the earth, and from walking up and down in it.

8. *And the LORD ſaid unto Satan, Haſt thou conſidered my ſervant Job, that* there is *none like him in the earth, a perfect and an upright man, one that feareth God, and eſcheweth evil?*

8. Then the Lord ſaid to him again; After all thy inquiſitiveneſs and buſy ſearch, thou haſt nothing to object againſt the Integrity of my Servant *Job*; a man that excels in Piety, and Juſtice, and all other Vertues, which he practiſes exactly and ſincerely.

9. *Then Satan anſwered the LORD, and ſaid, Doth Job fear God for nought?*

9. Yes, ſaid Satan; He ſerves himſelf rather than Thee: it is not Thy pleaſure which he regards, but his own profit.

10. *Haſt thou not made an hedge about him, and about his houſe, and about all that he hath on every ſide? thou haſt bleſſed the work of his hands, and his ſubſtance is increaſed in the land.*

10. Haſt not Thou payed him well for his pains? and ſo inviron'd him and his Family, and all belonging to him in every place, that no harm can come to them? whereby all his buſineſs proſpers, and his flocks and his herds are ſo increaſed, that the country can ſcarce hold them.

11. But I am confident, if Thou wilt but imploy that power to plague him, which hath ſo long preſerved him, he will, not only in his heart but, openly deny thy Providence.

11. *But put forth thine hand now, and touch all that he hath, and he will curſe thee to thy face.*

12. Then the Lord (who was willing to prove the Vertue of his Servant in an afflicted eſtate, as He had done in a proſperous) withdrew the protection He had given him, and granted Satan a commiſſion to diſpoſe of all belonging to *Job* according as he pleaſed; excepting only his Perſon, which He commanded him not to touch. This was joyful news to that malicious Spirit; who went immediately to do what he had long deſired.

12. *And the LORD ſaid unto Satan, Behold, all that he hath is in thy power, only upon himſelf put not forth thine hand. So Satan went forth from the preſence of the LORD.*

13. And within a ſhort time found an opportunity to try the Conſtancy of *Job*, by doing him all the miſchief poſſible, in one and the ſame day: which was the Birth-day of his eldeſt Son, when all his Children (far

13. ¶ *And there was a day when his ſons & his daughters were eating and drinking wine in their eldeſt brothers houſe:*

14. *And*

from fearing any evil) were met, according to their cuſtom, at his houſe, to feaſt and rejoyce together.

14. *And there came a meſſenger unto Job, and ſaid, The oxen were plowing, and the aſſes feeding beſide them;*

14. Then it was that Satan put in execution what he had deſigned; and firſt of all ſtirred up a thieviſh ſort of people in *Arabia*, to fall upon that part of his land which was next to them. Of which tidings was preſently brought to *Job* by a meſſenger, ſaying,

15. *And the Sabæans fell upon them, and took them away; yea, they have ſlain the ſervants with the edge of the ſword; and I only am eſcaped alone to tell thee.*

15. As the Oxen were at plough, and the Aſſes in a paſture hard by them, the *Sabæans* made an inrode into thy country, and carried them all away; having ſlain, by an unexpected aſſault, all thoſe who ſhould have preſerved them, except my ſelf alone, who made an eſcape to acquaint thee with it.

16. *While he was yet ſpeaking, there came alſo another, and ſaid, The fire of God is fallen from heaven, and hath*

16. He had not quite delivered his meſſage before another of his Servants arrived, (as evils ſeldom come ſingle,) to tell him that there had been a very great

lightning in thoſe parts, where his Sheep were feeding; which had conſumed both them and the Shepherds, and left none ſurviving, but himſelf alone, to give him notice of this diſaſter.

burnt up the ſheep, and the ſervants, & conſumed them; and I only am eſcaped alone to tell thee.

17. He had not finiſhed his narration before another meſſenger was at the door, ſaying, Our neighbours, the *Chaldæans*, ſeeking for booty, divided themſelves into three parties, who ſet upon us all at once: and they have carried away the Camels, and killed all the Servants that look'd after them, except my ſelf, who made a ſhift to ſave my ſelf by flight, to bring thee news of this invaſion.

17. *While he* was *yet ſpeaking, there came alſo another, and ſaid, The Chaldæans made out three bands, & fell upon the camels, and have carried them away, yea, and ſlain the ſervants with the edge of the ſword; and I only am eſcaped alone to tell thee.*

18. Before he had concluded came in another, the moſt doleful Meſſenger of all, ſaying, Thy Children, as thou knoweſt, were feaſting with their elder Brother;

18. *While he* was *yet ſpeaking, there came alſo another, and ſaid, Thy ſons and thy daughters* were *eating and drinking wine in their eldeſt brother's houſe:*

19. *And*

19. *And behold, there came a great wind from the wilderneſs, and ſmote the four corners of the houſe, and it fell upon the young men, and they are dead; and I only am eſcaped alone to tell thee.*

19. And behold, on a ſudden there aroſe a violent wind; which coming from the deſart, and whirling about the houſe, took away the four corners of it, and buried them all in its ruines: and there is not one of the gueſts eſcaped, that I know of, but only my ſelf, to be the meſſenger of this great Calamity.

20. *Then Job aroſe, and rent his mantle, and ſhaved his head, and fell down upon the ground, and worſhipped.*

20. Then *Job* (who had heard all the reſt without diſturbance) was overcome with grief at this laſt word, and, laying aſide all other thoughts, gave up himſelf to the moſt lamentable ſorrow: for he rent his upper garment, cut off the hair of his head, and threw himſelf upon the ground. Where he deceived the Devil's expectation; for he moſt reverently adored, as became his Piety, the Divine Majeſty, and ſubmitted himſelf to his will, ſaying,

21. *And ſaid, Naked came I out of my mother's*

21. I am but what I was at firſt, and what I muſt have been again at laſt: and He that

that hath ſtript me of all before I die, hath taken away nothing but what He gave. Let Him therefore be praiſed, who is the donour of all good things, and the diſpoſer of all events.

22. This was the worſt word that he ſpake, when all theſe evils came upon him ſo unexpectedly, and ſo thick together: All the reſt was like this; and nothing dropt from his mouth which in the leaſt accuſed or queſtioned the Providence of God.

womb, and naked ſhall I return thither: the LORD gave, and the LORD hath taken away; bleſſed be the name of the LORD.

22. *In all this Job ſinned not, nor charged God fooliſhly.*

CHAP.

CHAP. II.

ARGUMENT.

The first part of this Chapter is a continuation of the Narration, which was begun in the foregoing, of the Calamities which befel this good man; whom God suffered the Devil to afflict in his Body, as he had already done in his Goods and Children. And then follows a farther testimony of his Constancy, notwithstanding his Wife's angry and profane accusation of the Divine Providence. Though, it is true, he was so much dejected to see himself reduced to this extremity of Misery, that neither he, nor his Friends that came to visit him, were able for several days to speak a word.

1. *AGAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.*

1. AFter these things, the Angels going again to attend the pleasure of the Divine Majesty, and to give an account of their several charges; Satan also openly appeared among them, and presented himself, as ready and desirous to be examined about his management.

2. *And the LORD said unto*

2. But, not daring to speak before he was called, he waited

waited till the Divine Majeſty asked where he had been, and what he had done. To which he anſwered as he had done before, that he had not loſt his time, but had fetch'd a circuit round about the earth, to find opportunity for the exerciſe of his power.

Satan, From whence comeſt thou? And Satan anſwered the LORD, and ſaid, From going to and fro in the earth, and from walking up and down in it.

3. Well then, ſaid the Lord, art not thou convinced how true a Character I gave of my Servant *Job*, and how much thou haſt calumniated him? For he ſtill reſolutely continues as perfectly Vertuous as he was in his Proſperity, though I have conſented to theſe miſerable Calamities, which he ſuffers undeſervedly.

3. *And the LORD ſaid unto Satan, Haſt thou conſidered my ſervant Job, that* there is *none like him in the earth, a perfect and an upright man, one that feareth God, and eſcheweth evil? and ſtill he holdeth faſt his integrity, although thou movedſt me againſt him, to deſtroy him without cauſe.*

4. To which Satan anſwered again and ſaid, that his Conſtancy was not ſo wonderful; ſince a man hath reaſon to think himſelf rich, who is in health. Who is

4. *And Satan anſwered the LORD, and ſaid, Skin for skin, yea, all that a man hath will he give for his life.*

5. *But*

there that will not give another's skin, to ſave his own? nay, part with his Children, as well as his Goods, to ſave his Life?

5. *But put forth thine hand now, and touch his bone and his fleſh, and he will curſe thee to thy face.*

5. But inlarge now my commiſſion a little farther, and let me afflict his Body, ſo that it touch him to the very quick; and he will openly renounce Thee, and deny thy Providence.

6. *And the* LORD *ſaid unto Satan, Behold, he is in thine hand, but ſave his life.*

6. To which the Divine Majeſty (knowing the fidelity of *Job*, which hereby would become more illuſtrious) was pleaſed to yield; and ſaid, Behold, I give thee the ſame power over his Perſon, which thou hadſt over his Family and Goods: inflict what Diſeaſes thou wilt upon him, ſo they do not kill him.

7. ¶ *So went Satan forth from the preſence of the* LORD, *and ſmote Job with ſore boils, from the ſole of his foot unto his crown.*

7. No ſooner had Satan obtained this new grant, but, withdrawing himſelf from the preſence of the Divine Majeſty, he went to purſue his miſchievous deſires; and ſmote *Job* from top to toe with a fiery Ulcer, whoſe ſharp

ſharp humour was extreme grievous and painful, and prick'd him (according to his wiſh) to the very bone.

8. The filthineſs of the Diſeaſe alſo increaſed that ſorrow and heavineſs which before had ſeized on him, and made him ſit down in the aſhes: where he laid hold on what came next to hand, a piece of a broken pot, to wipe away the foul Matter which iſſued out of his Boils.

8. *And he took him a potſherd to ſcrape himſelf withal, and he ſate down among the aſhes.*

9. And it was a farther addition to his Grief, to hear his dear Conſort (whom the Divine goodneſs he thought had ſtill left to help him to bear his Affliction) utter this profane ſpeech; What a folly is it ſtill to perſiſt in the Service of God, when all thou getteſt by it is to give Him thanks, and periſh?

9. ¶ *Then ſaid his wife unto him, Doſt thou ſtill retain thine integrity? curſe God, and die.*

10. Theſe words ſtruck him to the very heart: but, inſtead of being angry with God, he only ſeverely reproved her; telling her, that ſhe talked like one of the

10. *But he ſaid unto her, Thou ſpeakeſt as one of the fooliſh women ſpeaketh: what? ſhall we receive good*

good at the hand of God, and ſhall we not receive evil? In all this did not Job ſin with his lips.

wicked women: and then piouſly repreſented to her, that we ought to take nothing ill which comes from the hand of God; (as all evil things do, as well as good;) and the more good we have received from Him, the leſs reaſon we have to complain when we ſuffer any evil. No diſcourſe but ſuch as this was heard to come from his mouth.

11. ¶ *Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.*

11. Now there dwelt in the neighbouring Provinces three great men, with whom *Job* had long maintained a particular friendſhip; who, hearing the ſad tidings of his Sufferings, came every one from his country to viſit him. Their names were *Eliphaz* the *Temanite*, *Bildad* the *Shuhite*, and *Zophar* the *Naamathite*; who all three met at his houſe on the ſame day, according to an appointment they had made, to come and condole with him, and comfort him.

12. *And when they lift up their*

12. But as ſoon as ever they entred into the place where

where he lay, they were ſurpriſed with ſo miſerable a ſpectacle of deformity, that they ſhrieked aloud, as men affrighted, and burſt out into tears, and rent their garments, and threw duſt into the air; which, falling on their heads, expreſſed the confuſion they were in, to find him ſo covered over with Ulcers, that they could not know him.

eyes afar off, and knew him not, they lifted up their voice and wept; and they rent every one his mantle, and ſprinkled duſt upon their heads toward heaven.

13. And when they approached nearer him, they only ſate down upon the earth, in the ſame mournful poſture wherein they found him; but were not able (ſo much were they aſtoniſhed) for ſeven days and nights to ſay one word of the buſineſs about which they were come to him. And indeed his Grief was ſo exceeding great, that they did not well know what to ſay; till time, which alters all things, had aſſwaged a little both his Grief and theirs.

13. *So they ſate down with him upon the ground ſeven days, and ſeven nights; and none ſpake a word unto him: for they ſaw that* his *grief was very great.*

CHAP.

CHAP. III.

ARGUMENT.

Here begin the Diſcourſes which Job *and his Friends had about his Affliction; which are all repreſented, by the Author of this Book, poetically; not, as hitherto, in a plain ſimple narration, but in moſt elegant Verſe. And being overcharged with Grief, (without the leaſt word of comfort from his Friends,) he that had for ſome time born the weight of his Afflictions with an admirable Conſtancy, could not contain himſelf any longer, but burſts out (to ſuch a degree was the anguiſh of his ſpirit increaſed) into the moſt paſſionate Complaints of the Miſeries of humane Life. The conſideration of which made him prefer Death much before it; and wiſh that, either he had never come into the world, or gone preſently out of it again, or, at leaſt, might now forthwith be diſmiſſed.*

1. *After this opened Job his mouth, and curſed his day.*

1. AND at the end of ſeven days *Job* himſelf began by Complaints to give ſome vent to his Grief; which had ſtupefied him thus long: But he burſt out into ſuch bitter Lamentations, that he wiſht a thouſand

times he had never been born.

2. That which he ſaid was to this effect.

3. Let the Day and the Night of my Birth be never more mentioned; but be quite forgotten, as if it had never been.

4. Let that Day be turned into Night, and not be counted among the days: let the Sun then withdraw its light, and never ſhine upon it.

5. Let the moſt diſmal darkneſs and the thickeſt clouds wholly poſſeſs it, and render it terrible to men.

6. And let the Night be of the ſame ſort: and both of them quite blotted out of the Calendar.

7. Let no body meet together on that Night,

2. *And Job ſpake, and ſaid,*

3. *Let the day periſh wherein I was born, and the night* in which *it was ſaid, There is a man-child conceived.*

4. *Let that day be darkneſs, let not God regard it from above, neither let the light ſhine upon it.*

5. *Let darkneſs and the ſhadow of death ſtain it, let a cloud dwell upon it, let the blackneſs of the day terrifie it.*

6. As for *that night, let darkneſs ſeiſe upon it, let it not be joyned unto the days of the year, let it not come into the number of the months.*

7. *Lo, let that night be ſolitary,*

let

let no joyful voice come therein.

to feaſt or make merry.

8. *Let them curſe it that curſe the day, who are ready to raiſe up their mourning.*

8. Let it be as odious as the day wherein men bewail the greateſt misfortune; or the time wherein they ſee the moſt dreadful apparition.

9. *Let the ſtars of the twilight thereof be dark, let it look for light, but* have *none, neither let it ſee the dawning of the day:*

9. Let there not ſo much as a Star appear in that Night; nor ſo much light as we ſee at peep of day:

10. *Becauſe it ſhut not up the doors of my* mother's *womb, nor hid ſorrow from mine eyes.*

10. Becauſe it did not bury me in my mothers womb, and thereby ſecure me from all theſe Miſeries.

11. *Why died I not from the womb?* why *did I* not *give up the ghoſt when I came out of the belly?*

11. What a misfortune was it, that I did not die before I was born; or at leaſt as ſoon as I came into the world?

12. *Why did the knees prevent me? or why the breaſts that I ſhould ſuck?*

12. That they who received me from the womb did not let me fall on the ground; or my Nurſe refuſe to give me ſuck?

13. *For now*

13. Then ſhould I have

felt none of theſe Miſeries which I now endure; but lain quiet and undiſturbed:

14. Equal to Kings and the greateſt perſons, who lie alone in the Tombs which they built themſelves:

15. (Having gold and ſilver in abundance, whereof now they are bereaved:)

16. Or like an Abortive, which was never numbred among men.

17. There are none can hurt us in the grave, though they be never ſo malicious; nor ſhall we toil any more, when we come thither.

18. The Captives, and they who are condemned to hard ſervitude, take no pains there; and do not dread the voice of the Exactour of their labours.

19. There none are greater than other; but the Servant in that place is as free

ſhould I have lain ſtill, & been quiet, I ſhould have ſlept; then had I been at reſt:

14. *With kings and counſellers of the earth, which built deſolate places for themſelves;*

15. *Or with princes that had gold, who filled their houſes with ſilver:*

16. *Or as an hidden untimely birth I had not been; as infants* which *never ſaw light*

17. *There the wicked ceaſe* from *troubling: and there the weary be at reſt.*

18. There *the priſoners reſt together, they hear not the voice of the oppreſſour.*

19. *The ſmall and great are there, and the ſer-*

ſervant is *free from his maſter.*

20. *Wherefore is light given to him that is in miſery, and life unto the bitter* in *ſoul?*

21. *Which long for death, but it* cometh *not, and dig for it more then for hid treaſures?*

22. *Which rejoyce exceedingly,* and *are glad when they can find the grave?*

23. Why is light given *to a man whoſe way is hid, and whom God hath hedged in?*

24. *For my ſighing cometh before I eat, and my roarings are poured out like the waters.*

25. *For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.*

as his Maſter.

20. Is it not ſtrange that a man ſhould be forced to live, when he hath no mind to it?

21. But wiſhes for death, though in vain; and ſeeks it more eagerly than the greateſt riches?

22. Leaping for joy when he can meet with his grave, as far more welcome to him than a mine of Silver;

23. Not knowing which way to turn himſelf, but only thither?

24. This is my condition, whoſe meat merely ſuſtains a miſerable life; which is all Sighs and Sobs, as loud as the roarings of the Lion.

25. For the very thing which I dreaded is faln upon me, notwithſtanding all my care to prevent it.

26. I did not confide in my Riches, nor in the leaſt lull my ſelf in ſecurity; (Chap. I. 5.) and yet that did not preſerve me from being miſerable.

26. *I was not in ſafety, neither had I reſt, neither was I quiet: yet trouble came.*

CHAP. IV.

ARGUMENT.

Eliphaz *incenſed at this Complaint of* Job, *inſtead of condoling with him, and pitying the Miſeries which had put him into this Agony, and applying fitting Lenitives to his Anguiſh; bluntly rebukes him for not following the good Advice that he uſed to give to others in their Adverſity: and tells him, he had reaſon to ſuſpect his Piety, becauſe the Innocent were not wont to ſuffer ſuch things; but only wicked Oppreſſours; whom, though never ſo mighty, God had always humbled. Witneſs the* Horims, *who dwelt in* Seir, *(II.* Deut. 12.) *whom the Anceſtours of* Eliphaz *(XXXVI.* Gen. 11.) *had overcome, though they were as fierce as Lions. To thoſe Beaſts of prey, of all ſorts, he compares the Tyrants whom he ſpeaks of in this Chapter, v.* 10, 11. *intending, it is likely, to remember him alſo of the deſtruction of the* Emims *by the children*

dren of Moab, *(II.* Deut. 10, 11.) *and of the* Zamzummims, *(v.* 20, 21.) *who were rooted out by the children of* Ammon, *as the* Horims *by the children of* Eſau: *from whoſe Grandchild* Eliphaz *ſeems to have been deſcended, and called by the name of the eldeſt Son of* Eſau. *He tells* Job *alſo of a Viſion he had, to confirm the ſame truth, That man's Wickedneſs is the cauſe of his Deſtruction.*

1 *THen Eliphaz the Temanite anſwered and ſaid,*

1. THen *Eliphaz* (one of his moſt ancient Friends, deſcended from *Teman)* replied to him, and ſaid;

2. If *we aſſay to commune with thee, wilt thou be grieved? but who can withhold himſelf from ſpeaking?*

2. We muſt either ſtill keep ſilence, or ſpeak what will not pleaſe thee. But Truth ſure is more to be regarded than Friendſhip; and therefore I muſt remember thee,

3. *Behold, thou haſt inſtructed many, and thou haſt ſtrengthened the weak hands.*

3. That thou, it is well known, haſt given good Counſel unto others, (and perhaps reproved their Impatience,) thou haſt incouraged thoſe who were diſſpirited;

4. *Thy words have upholden him*

4. And by thy diſcourſe haſt ſupported thoſe whoſe

hearts were ready to ſink, and ſetled thoſe who trembled under their burden.

5. And now that thou art faln into the ſame condition, thou canſt not practiſe thy own Leſſons; but fainteſt, and art ſtruck with conſternation.

6. Is not this the time to exerciſe thy Piety, (ſo much fam'd,) thy Confidence in God, thy Hope, thine Integrity?

7. Conſult thine own obſervation, and tell me when thou ever ſaweſt a Righteous man forſaken by God.

8. Quite contrary, I have ſeen the Wicked reaping the fruit of their doings.

9. God blaſts and conſumes them as the nipping wind, or the fire doth the corn in the field.

10. Though they be as fierce as the Lions and as ſtrong, their power is broken.

that was falling, and thou haſt ſtrengthened the feeble knees.

5. *But now it is come upon thee, and thou fainteſt; it toucheth thee, and thou art troubled.*

6. Is *not* this *thy fear, thy confidence, thy hope, and the uprightneſs of thy ways?*

7. *Remember, I pray thee, who* ever *periſhed being innocent? or where were the righteous cut off?*

8 *Even as I have ſeen, they that plow iniquity, and ſow wickedneſs, reap the ſame.*

9. *By the blaſt of God they periſh, and by the breath of his noſtrils are they conſumed.*

10. *The roaring of the lion, and the voice of the fierce*

fierce lion, and the teeth of the young lions are broken.

11. *The old lion perisheth for lack of prey, and the stout lions whelps are scattered abroad.*

11. The greatest Tyrants and their posterity, after they have long injoy'd their power, are deprived of all their riches gotten by oppression, and come to nothing.

12. *Now a thing was secretly brought to me, and mine ear received a little thereof.*

12. If these observations be not sufficient to convince thee, hear what God himself secretly whispered to me.

13. *In thoughts from the visions of the night, when deep sleep falleth on men,*

13. As I was ruminating one night, when all were asleep, of some Visions which I had had;

14. *Fear came upon me, & trembling, which made all my bones to shake.*

14. I was on a sudden seized with such a fear, that it made every joynt of my body tremble.

15. *Then a spirit passed before my face, the hair of my flesh stood up.*

15. Whereupon I saw a Spirit pass by me, which made mine hair stand an end.

16. *It stood still, but I could not discern the form thereof: an image* was *before mine eyes,* there was *si-*

16. I am not able to describe what it was like; for though it stood still, and I saw an image of something, yet I can only tell what I heard in a still voice, saying;

17. Can

lence, and I heard a voice, ſaying,

17. Can any one think that a miſerable Man is more righteous than God his Judge? or that it is poſſible for anybody to be more unreprovable than He that made him?

17. *Shall mortal man be more juſt then God? ſhall a man be more pure then his maker?*

18. The Heavenly Miniſters themſelves may fail; for they are not perfectly wiſe, though they have no fleſh and blood as we have.

18. *Behold, he put no truſt in his ſervants; and his angels he charged with folly:*

19. How can we then pretend to Perfection, who dwell in bodies of dirt; which ſtand upon no firm foundation, but are as ſubject to be deſtroyed as a garment to be fretted with moths?

19. *How much leſs* on *them that dwell in houſes of clay, whoſe foundation* is *in the duſt*, which *are cruſhed before the moth?*

20. We ſee continual examples of thoſe that are cut off: they are quite taken away, when no-body thinks of it.

20. *They are deſtroyed from morning to evening: they periſh for ever without any regarding* it.

21. Though their Dignities be never ſo great, and their Poſterity never ſo numerous, all go away with them, and they die like ſo

21. *Doth not their excellency* which is *in them go away? they die even with-*

without wiſdom. many Beaſts, who have no underſtanding of their latter end.

CHAP. V.

ARGUMENT.

Eliphaz *ſtill proſecutes the very ſame Argument; endeavouring to confirm it from the opinion and obſervation of other men, as well as from his own. And thereupon exhorts him to Repentance, as the ſureſt way to find mercy with God; and to be not only reſtored to his former Proſperity, but to be preſerved hereafter from the Incurſions of ſavage people, or of wild beaſts, and from all the reſt of the Diſaſters which had befallen him. Of this he bids him, in the concluſion, to be aſſured; for it was a point he had ſtudied.*

1. *CALL now, if there be any that will anſwer thee, and to which of the ſaints wilt thou turn?*

1. IF thou doſt not believe me, thou mayſt enquire of others. There is no good man but is of this opinion: and if an Angel ſhould appear to thee, (as there did to me,) thou wouldſt have no other information but this;

2. That

2. That God in his anger and indignation deſtroys the wicked, and him that errs from his Precepts.

2. *For wrath killeth the fooliſh man, & envy ſlayeth the ſilly one.*

3. This is ſo certain, that I have predicted his downfal, when he ſeemed moſt firmly ſetled in his Proſperity.

3. *I have ſeen the fooliſh taking root: and ſuddenly I curſed his habitation.*

4. His Children alſo fell with him; Juſtice took hold of them, and would not let them eſcape:

4. *His children are far from ſafety, and they are cruſhed in the gate, neither* is there *any to deliver* them.

5. The hungry Souldier devoured their harveſt; there was no fence could ſecure it, but the reſt of their riches became a prey to the Robber.

5. *Whoſe harveſt the hungry eateth up, and taketh it even out of the thorns, and the robber ſwalloweth up their ſubſtance.*

6. For we are not to aſcribe the Trouble and Miſery of mankind merely to earthly Cauſes, which are but the inſtruments of God's Juſtice;

6. *Although affliction cometh not forth of the duſt, neither doth trouble ſpring out of the ground:*

7. Who hath made it as natural to Man to ſuffer, (having offended Him) as it is for the ſparks to fly upward.

7. *Yet man is born unto trouble, as the ſparks fly upward.*

8. *I*

8. *I would ſeek unto God, and unto God would I commit my cauſe:*

8. Wherefore, if I were in thy caſe, I would humbly addreſs my ſelf to God, and deſire Him to order all things as He pleaſes.

9. *Which doth great things, and unſearchable; marvellous things without number.*

9. For he is the Author of all thoſe wonderful things, whoſe Cauſes we can no more find out, than we can count their number.

10. *Who giveth rain upon the earth, and ſendeth waters upon the fields:*

10. Of the Rain, for inſtance, in its ſeaſon; and of the Springs which run in the fields;

11. *To ſet up on high thoſe that be low; that thoſe which mourn may be exalted to ſafety.*

11. Whereby men of low condition are inriched and grow great; as the plants and corn ſhoot out of the earth, after they are moiſtned with Showres.

12. *He diſappointeth the devices of the crafty, ſo that their hands cannot perform* their *enterpriſe.*

12. And, on the contrary, He defeats the craftieſt Deſigns of ſubtle men to raiſe themſelves; and it is not in their power to effect that which they have moſt wiſely contrived.

13. *He taketh the wiſe in their own craftineſs: and the counſel of*

13. Nay, they produce that which they ſtudied to avoid; and when they think themſelves ſure, make too much haſte to their ruine.

14. They

the froward is carried headlong.

14. They trip in the plaineſt way; and ſee not their danger, when it is viſible to every-body but themſelves.

14. *They meet with darkneſs in the day-time, and grope in the noon-day as in the night.*

15. Whereby many a helpleſs man is delivered, both from the open force, and from the treacherous flatteries or calumnies of thoſe that are too ſtrong for them.

15. *But he ſaveth the poor from the ſword, from their mouth, and from the hand of the mighty.*

16. And therefore he that is oppreſſed ſhould not deſpair, nor ſhould the Oppreſſours boaſt themſelves; for there is hope that God will ſave the one, to the utter deſtruction of the other.

16. *So the poor hath hope, and iniquity ſtoppeth her mouth.*

17. Behold then, how little reaſon there is to complain of God's Chaſtiſements; which if thou doſt not refuſe, He is able to turn to thy good.

17. *Behold, happy is the man whom God correcteth: therefore deſpiſe not thou the chaſtening of the Almighty.*

18. For He doth not merely wound, but, like a wiſe Chirurgion, by that very means He cures and heals.

18. *For he maketh ſore, & bindeth up; he woundeth, and his hands make whole.*

19. *He*

19. *He ſhall deliver thee in ſix troubles: yea, in ſeven there ſhall no evil touch thee.*

19. Thy Troubles cannot be ſo many, but if thou ſubmiſſively accept them, He will free thee from them.

20. *In famine he ſhall redeem thee from death; and in war, from the power of the ſword.*

20. He will feed thee in the moſt barren years, and defend thee in the day of battel.

21. *Thou ſhalt be hid from the ſcourge of the tongue: neither ſhalt thou be afraid of deſtruction when it cometh.*

21. Falſe accuſers ſhall not be able to hurt thee; and when whole Countries are depopulated, thou ſhalt be ſecure.

22. *At deſtruction and famine thou ſhalt laugh: neither ſhalt thou be afraid of the beaſts of the earth.*

22. When nothing is to be ſeen but wild Beaſts, whom famine forces from their dens, thou ſhalt be chearful and undaunted:

23. *For thou* ſhalt be *in league with the ſtones of the field: and the beaſts of the field ſhall be at peace with thee.*

23. For the ſtony parts of the country ſhall not fail to bring forth its fruits plentifully; and the Beaſts of the field ſhall not devour them.

24. *And thou ſhalt know that thy tabernacle* ſhall be *in peace; and thou ſhalt viſit thy*

24. Whereſoever thou pitcheſt thy Tent, thou ſhalt find it in ſafety: and when thou takeſt an account of thine Eſtate, all things ſhall

ſhall anſwer thine expectation.

25. Thou ſhalt find thy Poſterity alſo very great and numerous like the graſs; though now thou art as bare as the earth in winter.

26. Thou ſhalt not die a violent or untimely death; but be carried to thy grave as corn is to the barn, when it is full ripe and fit to be gathered.

27. Doubt not of this, for we have thorougly conſidered it, and find it ſo: receive it therefore, and keep it in memory.

habitation, and ſhalt not ſin.

25. *Thou ſhalt know alſo that thy ſeed* ſhall be *great, and thine off-ſpring as the graſs of the earth.*

26. *Thou ſhalt come to* thy *grave in a full age, like as a ſhock of corn cometh in, in his ſeaſon.*

27. *Lo this, we have ſearched it, ſo it is; hear it, and know thou it for thy good.*

CHAP.

CHAP. VI.

ARGUMENT.

Job, *not at all convinced by theſe Diſcourſes, juſtifies the Complaint he had made, (Chap. III.) which* Eliphaz *had now accuſed; maintaining that his Grief was not equal to the Cauſe of it. And therefore he renews his wiſhes of Death: at which though they might wonder who felt nothing to make them weary of Life; yet he had reaſon, he ſhews, for what he did; and one more than before, which was their Unkindneſs: who pretended to be Friends; but by this rude Reproof of him at the very firſt, without ſo much as one compaſſionate word, or the leaſt ſyllable of Conſolation, ſhewed how little ſympathy they had with him in his Sufferings. Theſe things he deſires them to conſider, and weigh the cauſe of his Complaint a little better, before they paſſed any farther judgment on it.*

1. BUT *Job anſwered and ſaid,*

2. *Oh that my griefwerethroughly weighed, and my calamity laid*

1. HERE *Job* replied to *Eliphas*, and ſpake in theſe terms to him:

2. Would to God ſome more equal perſon than you would lay my Complaint and my Sufferings one

againſt the other, and judge ſincerely which is the heavieſt.

in the balances together.

3. He would ſoon find, that the Sand of the Sea is not ſo heavy as my Miſery; and that I am not able to complain enough.

3. *For now it would be heavier then the ſand of the ſea: therefore my words are ſwallowed up.*

4. The Almighty himſelf hath given me ſuch a wound, that I am diſ-ſpirited: for nothing but dreadful Spectacles preſent themſelves ready arm'd againſt me.

4. *For the arrows of the Almighty* are *within me, the poiſon whereof drinketh up my ſpirit: the terrours of God do ſet themſelves in aray againſt me.*

5. It is eaſie for you, who feel no pain nor want, to forbear Complaints; which is no more than the very Aſs and other brute creatures do.

5. *Doth the wild aſs bray when he hath graſs? or loweth the ox over his fodder?*

6. But may not he who eats inſipid things, call for a little ſalt to make them go down better? (How much more then may we call for ſomething to qualify that which is very bitter?)

6. *Can that which is unſavoury be eaten without ſalt? or is there* any *taſt in the white of an egge?*

7. As I do now, who have nothing afforded me for my ſupport, but ſuch

7. *The things* that *my ſoul refuſed to touch*, are

as

as my ſorrowful meat.

Diſcourſes as yours, which my very ſoul loaths.

8. *Oh that I might have my requeſt! and that God would grant* me *the thing that I long for!*

8. I cannot but cry unto God, and beſeech Him to grant me my heart's deſire.

9. *Even that it would pleaſe God to deſtroy me, that he would let looſe his hand, and cut me off.*

9. Which is, that He would be pleaſed not to let me languiſh in this miſerable condition; but with one ſtroke more quite cut me off.

10. *Then ſhould I yet have comfort, yea, I would harden my ſelf in ſorrow: let him not ſpare, for I have not concealed the words of the holy One.*

10. It would be a great comfort to me, to hope for this; and would ſtrengthen me to endure the ſevereſt pains: for I would receive the ſentence of Death with acclamations of praiſe, if God would pronounce it againſt me.

11. *What* is *my ſtrength, that I ſhould hope? and what* is *mine end, that I ſhould prolong my life?*

11. For I have not ſtrength enough to endure any longer; nor any hope of better days in the concluſion, which ſhould make me willing to have my Life prolonged.

12. *Is my ſtrength the ſtrength of ſtones? or* is *my*

12. God hath not made me inſenſible; and therefore do not wonder that I

deſire to be releaſed from the ſharpeſt Pains.

13. Do not think my Reaſon hath forſaken me, and that I do not underſtand my ſelf.

14. Were it ſo, a Friend ſhould ſhew me the more Pity; as you would do, but that you fear not God, nor remember that he can afflict you as he doth me.

15. My deareſt Friends prove as deceitful as the Torrents, which make a great noiſe, and run with a violent ſtream,

16. When the melted Ice and Snow fall thick into them:

17. They promiſe water, but in the Summer-time are dried up;

18. So that you can ſcarce find any mark of the courſe wherein they ran, they are ſo perfectly vaniſh'd.

fleſh of braſs?

13. Is *not my help in me? and is wiſdom driven quite from me?*

14. *To him that is afflicted pity* ſhould be ſhewed *from his friend; but he forſaketh the fear of the Almighty.*

15. *My brethren have dealt deceitfully as a brook*, and *as the ſtream of brooks they paſs away:*

16. *Which are blackiſh by reaſon of the ice*, and *wherein the ſnow is hid.*

17. *What time they wax warm, they vaniſh: when it is hot, they are conſumed out of their place.*

18. *The paths of their way are turned aſide; they go to nothing, and periſh.*

19. *The*

19. *The troups of Tema looked, the companies of Sheba waited for them.*

19. They that travel into our neighbouring Countries expected to quench their thirſt there, where they had ſometime ſeen ſo much water;

20. *They were confounded becauſe they had hoped; they came thither and were aſhamed.*

20. But were ſhamefully diſappointed, and bluſht to think they ſhould ſeek relief from ſuch uncertain Streams.

21. *For now ye are nothing; ye ſee my caſting down, and are afraid.*

21. Juſt ſuch are you, good for nothing; who, ſeeing my Calamity, ſhrink from me.

22. *Did I ſay, Bring unto me? or, Give a reward for me of your ſubſtance?*

22. And yet I never ſent for you; nor do I ask, now you are come, any Relief from you.

23. *Or, Deliver me from the enemie's hand? or, Redeem me from the hand of the mighty?*

23. I do not expect you ſhould deliver me from theſe Calamities, which as ſo many mighty enemies oppreſs me.

24 *Teach me, and I will hold my tongue: and cauſe me to underſtand wherein I have erred.*

24. Do not miſtake me, nor think that I deſpiſe the aſſiſtance of your Counſel & Advice: no, I am ready to receive your Reproofs, and humbly to ſubmit to them, if you can better inform me.

25. Oh what power is there in Truth! but your Reprehenſions are ineffectual.

25. *How forcible are right words! but what doth your arguing reprove?*

26. You only ſtudy to ſhew your Eloquence; and in vain uſe words to drive me to Deſperation.

26. *Do ye imagine to reprove words, and the ſpeeches of one that is deſperate, which are as wind?*

27. You fall upon him who is already depreſſed and without defence; and in a barbarous manner deviſe counſel againſt your Friend.

27. *Yea, ye overwhelm the fatherleſs, and you dig a pit for your friend.*

28. But let it pleaſe you to conſider my Caſe a little better; and then judge if I be in the wrong.

28. *Now therefore be content, look upon me, for it is evident unto you, if I lie.*

29. Diſcuſs things over again, I beſeech you, and do it fairly. I ſay, let me have a ſecond Hearing; it will but the more ſhew my Innocence.

29. *Return, I pray you, let it not be iniquity; yea, return again, my righteouſneſs is in it.*

30. Have I ſaid any thing hitherto that is faulty? I do not think my judgment is ſo corrupted, but that I can diſcern what is bad, though ſpoken by my ſelf.

30 *Is there iniquity in my tongue? cannot my taſt diſcern perverſe things?*

CHAP.

CHAP. VII.

ARGUMENT.

Job *proceeds ſtill in the defence of his Complaint, and of his Wiſhes to ſee an end of ſo miſerable a Life; which at the beſt is full of Toil and Trouble. And, ſince his Friends had ſo little conſideration of him, he addreſſes himſelf to God; and hopes he will not be angry, if he eaſe his Grief by repreſenting to him the Dolefulneſs of his condition, and expoſtulating a little with him about the continuance of it, and his releaſe from it.*

1. IS there *not an appointed time to man upon earth?* are not *his days alſo like the days of an hireling?*

2. *As a ſervant earneſtly deſireth the ſhadow, and as an hireling looketh for* the reward of *his work:*

3. *So am I made to poſſeſs*

1. IS not the whole Life of miſerable Man a perpetual conflict with various Troubles? and muſt he not at beſt undergo much toil, labour and wearineſs?

2. Why may I not then as paſſionately wiſh to ſee an end of it, as the Slave in a hot day gaſps for the refreſhment of the Shade? or the Labourer longs for the Evening when he may reſt, and be paid for his pains?

3. I am ſure my days are no leſs void of Contentment

than theirs; and in the night, when men are wont to forget their Sorrows, I can do nothing but reſtleſly increaſe them.

months of vanity and wearisom nights are appointed to me.

4. I no ſooner am laid down, but I wiſh to be up again; and the night ſeems very tedious, while I toſs up and down in unquiet and tormenting thoughts, calling for the morning.

4. *When I lie down, I ſay, When ſhall I ariſe, and the night be gone? and I am full of toſſings to and fro unto the dawning of the day.*

5. How can I do otherwayes, when my Body is nothing but Ulcers full of Worms, and cruſted over with Scabs; which have made ſuch clefts in my skin, that I am loathſom to my ſelf?

5. *My fleſh is clothed with worms and clods of duſt; my skin is broken, and become loathſom.*

6. All my happy days are run away in a moment; and there is no hope I ſhould recover them.

6. *My days are ſwifter then a weaver's ſhuttle, and are ſpent without hope.*

7. O my God, remember how ſhort the moſt pleaſant Life is; which when it is gone, I cannot live over again.

7. *O remember that my life is wind: mine eye ſhall no more ſee good.*

8. I can never return to my Friends after I have left them: Thou doſt but frown

8. *The eye of him that hath ſeen me ſhall ſee me*

no

no more: *thine eyes* are *upon me, and I* am *not.*

upon me, and I vaniſh quite out of the World.

9. As *the cloud is conſumed, and vaniſheth away: ſo he that goeth down to the grave ſhall come up no* more.

9. Juſt as a Cloud diſſolves on a ſudden before the Sun, ſo doth Man ſink down into his grave and appear no more.

10. *He ſhall return no more to his houſe, neither ſhall his place know him any more.*

10. He muſt make his habitation there, for hither he cannot return; but others ſhall take his place, which will no longer acknowledge him the owner of it.

11. *Therefore I will not refrain my mouth, I will ſpeak in the anguiſh of my ſpirit, I will complain in the bitterneſs of my ſoul.*

11. Suffer me then to ſpeak freely, and to give vent to my Grief, by complaining a little of the inexpreſſible Miſeries which oppreſs me.

12. Am *I a ſea, or a whale, that thou ſetteſt a watch over me?*

12. Am I like a Sea, or a Whale, (or wild Beaſt,) that muſt be ſhut up and confined under theſe unſupportable Sufferings, and by no means break through them?

13. *When I ſay, My bed ſhall*

13. If Death may not come and put an end to them,

them, one would have hoped at leaſt to have found ſome intermiſſion of them by Sleep.

comfort me, my couch ſhall eaſe my complaint.

14. But then I am haunted with ſuch frightful Dreams, and ſuch horrid Apparitions,

14. *Then thou ſcareſt me with dreams, and terrifieſt me through viſions.*

15. That I had much rather die the moſt violent death, than carry this carkaſs any longer about with me.

15. *So that my ſoul chuſeth ſtrangling,* and *death rather then my life.*

16. It is loathſome to me: I would not, if I might, live always in it. Diſmiſs me therefore, ſince I have no pleaſure in Life, which of it ſelf will end ſhortly.

16. *I loath it, I would not live alway: let me alone, for my days* are *vanity.*

17. Is mortal Man ſo conſiderable, that thou ſhouldſt honour him ſo much as to contend with him, and ſet Thy ſelf againſt him?

17. *What* is *man, that thou ſhouldeſt magnifie him? and that thou ſhouldeſt ſet thine heart upon him?*

18. That Thou ſhouldſt ſend new Afflictions on him every morning: nay, try his ſtrength and courage every moment?

18. *And* that *thou ſhouldeſt viſit him every morning,* and *try him every moment?*

19. It is time to turn a-

19. *How long will*

wilt thou not depart from me, nor let me alone till I ſwallow down my ſpittle?

20. *I have ſinned, what ſhall I do unto thee, O thou preſerver of men? why haſt thou ſet me as a mark againſt thee, ſo that I am a burthen to my ſelf?*

21. *And why doſt thou not pardon my tranſgreſſion, and take away mine iniquity? for now ſhall I ſleep in the duſt, and thou ſhalt ſeek me in the morning, but I ſhall not be.*

way thy Diſpleaſure from me; at leaſt for ſo ſhort a ſpace, as to give me leave to breathe.

20. I am not able to give Thee ſatisfaction for my Offences againſt Thee, O Thou Obſerver of men. But why doſt Thou not remove me quite out of thy ſight, if I be a burthen to Thee?

21. Or elſe forgive my Sin, and ſo far releaſe me from its Puniſhment, as to let me die? which I ſhall do preſently, and not be found to morrow to endure theſe Afflictions, if Thou doſt not ſtill hold me under them.

CHAP.

CHAP. VIII.

ARGUMENT.

The foregoing Apologies of Job, *it seems, made little impression on his Friends: for, he had no sooner done, but another of them, called* Bildad, *continued the Dispute; with as little intermission, as there was between the Messengers that brought him (Chap. I.) the sad tidings of his Calamities. And it doth not appear by his discourse, that he differed at all in his Principles from* Eliphaz. *For, though he give him very good Counsel, yet, he still presses this as the sense of all Antiquity, (v. 8.) that God ever prospers the Just, and roots out the Wicked, be they never so flourishing for a season. And he being descended from* Shuah, *one of* Abraham's *Sons by* Keturah, *(XXV.* Gen. 2.) *seems to me to have a particular respect, in this appeal to History, unto the Records, which then remained, of God's blessing upon that faithful man's posterity, (who hitherto, and long after, continued in his Religion,) and of the extirpation of those Eastern people, (neighbours to* Job,*) in whose countrey they were settled, because of their Wickedness.*

1. WHEN *Job* had made an end of

1. THEN *answered Bildad*

Bildad the Shuhite, and ſaid,

this Diſcourſe, *Bildad* (another great Friend of his, deſcended from *Shuah*, one of *Abraham*'s Son by *Keturah*,) reprehended him in the ſame manner as *Eliphaz* had done, ſaying;

2. *How long wilt thou ſpeak theſe* things? *and* how long *ſhall the words of thy mouth* be like *a ſtrong wind*?

2. Why doſt thou perſiſt to talk on this faſhion, and with ſuch vehemence expoſtulate with God?

3. *Doth God pervert judgment? or doth the Almighty pervert juſtice?*

3. Doſt thou imagine the Supreme Judge will not do thee right? or that He who needs nothing will ſwerve from the rules of Equity?

4. *If thy children have ſinned againſt him, and he have caſt them away for their trangreſſion;*

4. Is it not now reaſonable to think that thy Children had highly offended Him; for which cauſe He took a ſudden and haſty Vengeance on them?

5. *If thou wouldeſt ſeek unto God betimes, and make thy ſupplication to the Almighty;*

5. And that if thou didſt now (in ſtead of Complaining) implore his Grace and Favour, with humble Supplication,

6. *If thou* wert *pure and upright; ſurely now he would awake for*

6. And wert thy ſelf ſincere in heart and upright in thine actions, He would certainly have a regard to thee,

and

and restore thy Family to its former splendour?

thee, and make the habitation of thy righteousness prosperous.

7. I am confident, thou art not now so low, but in time He would make thee as high, nay, far more eminent than thou wast before.

7. *Though thy beginning was small, yet thy Latter end should greatly increase.*

8. I do not desire thee to take my word for it; but let those who are gone before us instruct thee, and search diligently into the Histories of the most ancient Times.

8. *For enquire, I pray thee, of the former age, and prepare thy self to the search of their fathers.*

9. (For, alas! we are not old enough to understand much; being able to make but few Observations, by reason of the exceeding shortness of our lives.)

9. *(For we* are but of *yesterday, and know nothing, because our days upon earth* are *a shadow.)*

10. They will not fail to inform thee aright; and out of their long experience, and the prudent Observations of many Ages, justify the truth of my words.

10. *Shall not they teach thee, and tell thee, and utter words out of their heart?*

11. The Rushes and Flags we see can shoot up no higher, when they want

11. *Can the rush grow up without mire? can the*

flag

flag grow without water?

12. *While it* is *yet in his greenneſs*, and *not cut down*, *it withereth before any other herb.*

13. *So* are *the paths of all that forget God, and the hypocrites hope ſhall periſh:*

14. *Whoſe hope ſhall be cut off, and whoſe truſt* ſhall be *a ſpider's web.*

15. *He ſhall lean upon his houſe, but it ſhall not ſtand: he ſhall hold it faſt, but it ſhall not endure.*

their mud and their moiſture.

12. There is no need to ſtop their growth by cutting them down; for they will wither of themſelves, even when they are freſh and green: while ſmaller Herbs, which want not water, continue their beauty.

13. Juſt ſuch is the condition of all thoſe who neglect God: (without whoſe Bleſſing none can flouriſh:) who knows him alſo that counterfeits Piety, and will defeat him of the Happineſs he expects.

14. He may flatter himſelf with vain hopes, and be ſo much the more miſerable; for the things wherein he truſts are as weak as a Spider's web.

15. He may fanſy his Family to be ſo great and potent, that it will ſupport him; but it ſhall fall as well as himſelf: He may endeavour to keep it up by ſtrong Alliances, but to no purpoſe.

16. Nay,

16. Nay, he may ſeem to all the world, as well as to himſelf, to be like a flouriſhing Tree, which ſpreads its branches in a fair garden;

16. *He is green before the ſun, and his branch ſhooteth forth in his garden.*

17. Whoſe roots have wreathed themſelves thick about the earth, and whoſe head lifts up it ſelf above the higheſt edifices:

17. *His roots are wrapped about the heap, and ſeeth the place of ſtones.*

18. But when God blaſts him, and plucks him up by the roots, there ſhall remain no remembrance that ſuch a man ever lived in that place.

18. *If he deſtroy him from his place, then it ſhall deny him,* ſaying, *I have not ſeen thee.*

19. Believe it, the pleaſure ſuch men take in their proſperous eſtate is no better than this; and out of the duſt ſhall others ſpring up and flouriſh in their ſtead.

19. *Behold this is the joy of his way; and out of the earth ſhall others grow.*

20. It is a certain truth that God will not deſert the Upright; nor will He uphold the Wicked.

20. *Behold, God will not caſt away a perfect man, neither will he help the evil-doers:*

21. Thou thy ſelf (if thou art upright) ſhalt ſtill be ſo bleſſed by Him, that thou ſhalt not be able to

21. *Till he fill the mouth with laughing, and thy lips with rejoycing.*

22. *They*

contain thy Joy within thy heart; but it ſhall appear in thy countenance, and burſt out into joyful Songs.

22. *They that hate thee ſhall be cloathed with ſhame, and the dwelling-place of the wicked ſhall come to nought.*

22. They that rejoyced at thy Fall, ſhall be perfectly confounded at thy happy Reſtauration; and never recover themſelves, but utterly periſh.

CHAP. IX.

ARGUMENT.

Job *allows what* Bildad *had well ſpoken in the beginning of his Speech; and very religiouſly adores the Juſtice, Wiſdom, and Sovereignty of the Almighty: with whom he proteſts he had no intention to quarrel or diſpute; but only to aſſert the contrary Maxime to that which they maintained, That Piety will not ſecure us from all Calamities, which do not ever fall upon thoſe that deſerve them, Witneſs, on one hand, the proſperous eſtate of wicked Princes,* v. 24. *(particularly of one great Prince, who then ſomewhere reigned in their neighbouring countries;) and, on the other hand, his own Infelicity, not-*

withſtanding his known Integrity, v. 25. *About this he confeſſes he was very much unſatisfied: though he knew it was in vain to argue with God about it; nor would his Affliction ſuffer him to do it.*

1. WHEN he had done, *Job* began again, and replied in this manner:

1. *THEN Job anſwered and ſaid,*

2. There need not ſo many words to prove what thou ſaidſt in the entrance of thy Speech; for I know very well that God never perverts Judgment, and that frail Man cannot juſtify himſelf before Him.

2. *I know* it is *ſo of a truth: but how ſhould man be juſt with God?*

3. If he ſhould go about to anſwer to a thouſand things which may be objected to him, he would hardly clear himſelf in One.

3. *If he will contend with him, he cannot anſwer him one of a thouſand.*

4. I adore alſo His Wiſedom and Power as well as his Juſtice; and am ſenſible that no men can be ſafe who obſtinately oppoſe Him.

4. He is *wiſe in heart, and mighty in ſtrength: who hath hardened* himſelf *againſt him, and hath proſpered?*

5. Though they were as big and as ſtrong as the Mountains, He can haſtily

5. *Which removeth the mountains, and they know*

know not: which overturneth them in his anger.

6. *Which ſhaketh the earth out of her place, and the pillars thereof tremble.*

7. *Which commandeth the ſun, and it riſeth not; and ſealeth up the ſtars.*

8. *Which alone ſpreadeth out the heavens, and treadeth upon the waves of the ſea.*

9. *Which maketh Arcturus, Orion, and Pleiades, and the chambers of the ſouth.*

10. *Which doeth great things paſt finding out, yea, and wonders without number.*

11. *Lo, he goeth by me, and I ſee* him *not: he paſſeth on alſo, but I perceive him not.*

12. *Behold,*

overturn them, in a moment, before they think of it.

6. For He is able to remove the whole Earth out of its place, and ſhatter the very Foundations of it.

7. Nor are the Heavens leſs ſubject to His Power; for neither Sun nor Stars can ſhine if He forbid them.

8. He alone commands the Clouds to cover them, and makes the Sea ſwell and lift up its Waves.

9. All the Conſtellations of Heaven obey Him in their ſeveral ſeaſons: both thoſe which we ſee, and thoſe in the other Hemiſphere.

10. In ſhort, I agree with *Eliphaz*, (*V.* 9.) that the Wonders He doth are innumerable, and paſt my comprehenſion.

11. He ſets them before mine eyes continually, and yet I am not able to underſtand them.

12. If He ſnatch away a-

ny thing ſuddenly, who can make Him reſtore it, or cauſe Him to give an account why He did it.

13. If He will continue his Diſpleaſure, there is no remedy; but the proudeſt Undertakers muſt confeſs their inability to relieve us.

14. What am I then, poor Wretch, that I ſhould contend with his Anger? or where ſhall I find out words choice enough to plead with Him?

15. It is not fit for me to open my mouth before Him in the juſteſt Cauſe; unleſs it be to ſupplicate his Favour when He judges me.

16. And if I had made Supplication, and He had granted my deſire, I would not think my Prayer had done the buiſneſs, (or believe my ſelf to be out of all danger.)

17. For I am not conſcious of any Guilt; and yet you ſee with what violent blaſts He hath ſhattered me

he taketh away, who can hinder him? who will ſay unto him, What doſt thou?

13. *If God will not withdraw his anger, the proud helpers do ſtoop under him.*

14. *How much leſs ſhall I anſwer him,* and *chuſe out my words* to reaſon *with him?*

15. *Whom, though I were righteous,* yet *would I not anſwer,* but *I would make ſupplication to my judge.*

16. *If I had called, and he had anſwered me;* yet *would I not believe that he had hearkened unto my voice.*

17. *For he breaketh me with a tempeſt, and multiplieth my*

wounds

wounds without cauſe.

and my Family in pieces, and given me one Wound after another.

18. *He will not ſuffer me to take my breath, but filleth me with bitterneſs.*

18. No ſooner was one paſt, but another immediately followed; which have left me not the leaſt pleaſure in Life.

19. *If* I ſpeak *of ſtrength, lo,* he *is ſtrong: and if of judgment, who ſhall ſet me a time* to plead?

19. If I ſtand upon my Might; alas! it is not to be named with His: if upon my Right; what Judge is there above Him, to appoint us a day of hearing?

20. *If I juſtifie my ſelf, mine own mouth ſhall condemn me:* If I ſay, *I* am *perfect, it ſhall alſo prove me perverſe.*

20. If I ſhould juſtify my ſelf, there would be ſomething in my very Plea to condemn me: it will render my Cauſe worſe to pretend I am innocent.

21. Though *I* were *perfect*, yet *would I not know my ſoul: I would deſpiſe my life.*

21. Though I were ſo, yet I would not be mine own Judge in the Caſe: I do not value my Life ſo much, as to contend about it.

22. *This* is *one* thing, *therefore I ſaid* it, *he deſtroyeth the perfect and the wicked.*

22. All that I affirm is this, and I perſiſt in that opinion, That He lets the Innocent ſuffer ſad things as well as the Guilty.

23. *If the*

23. When a Plague comes,

which kills in a moment, He regards not though it fall upon the Innocent.

24. And on the other ſide, (ſo falſe is your Diſcourſe,) we ſee the Government of the Earth given into the hands of a wicked Prince, who blinds the eyes of his Judges. If you deny this, tell me, where is the man, and what is his name, who adminiſters things uprightly?

25. I my ſelf was in Proſperity, but it is fled away ſwifter than a poſt; and there is not the leaſt footſtep of it remaining.

26. The Ships that are carried with the moſt rapid ſtream, or the hungry Eagle in chace of her prey, do not make more haſte away.

27. I think ſometime with my ſelf, that I will forget the Miſeries of which I complain, and be more chearfull and courageous.

28. But then my Grief frights away that reſolution; knowing Thou wilt not re-

ſcourge ſlay ſuddenly, he will laugh at the trial of the innocent.

24. *The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where,* and *who* is *he?*

25. *Now my days are ſwifter then a poſt: they flee away, they ſee no good.*

26. *They are paſſed away as the ſwift ſhips: as the eagle* that *haſteth to the prey.*

27. *If I ſay, I will forget my complaint, I will leave off my heavineſs, and comfort* my ſelf:

28. *I am afraid of all my ſorrows, I know that thou*

wilt

wilt not hold me innocent.

29. If *I be wicked, why then labour I in vain?*

30. *If I waſh myſelf with ſnow-water, and make my hands never ſo clean;*

31. *Yet ſhalt thou plunge me in the ditch, and mine own cloaths ſhall abhor me.*

32. *For* he is *not a man as I* am, that *I ſhould anſwer him*, and *we ſhould come together in judgment.*

33. *Neither is there any days-man between us*, that *might lay his hand upon us both.*

34. *Let him take his rod away from me, and let not his fear terrifie me.*

35. Then *would*

leaſe me, but make me ſtill groan under them.

29. I am wicked in Thine account; and therefore it is to no purpoſe to vindicate mine Innocence.

30. Were I never ſo pure and clean from all Filthineſs in heart and life,

31. Thou wouldeſt notwithſtanding cover me with filthy Ulcers, and make my neareſt Relations abhor to approach me.

32. For God is not like to me, that we ſhould diſpute upon even terms.

33. Nor is there any body above us both to compoſe our differences, and command ſilence, when either of us exceeds our bounds.

34. As for my ſelf, His Rod, which is upon me, keeps me in ſuch awe, that I cannot ſpeak freely.

35. Let Him remove that,

and then I ſhall utter my mind with leſs dread: For I am not ſo bad as you imagine.

I ſpeak, and not fear him; but it is not ſo with me.

CHAP. X.

ARGUMENT.

In this Chapter the paſſionate Complaints and Expoſtulations with God, from which Job *tells us (in the foregoing Chapter) he intended hereafter to refrain, break out afreſh; and he earneſtly deſires to know what his Guilt is: which God, who made him, he was ſure could not but perfectly underſtand, if there was any; and needed not, for the diſcovery of it, to expoſe him to theſe ſevere Torments. Which he ſtill is of the opinion, may juſtify his Wiſhes of never being born, or of dying preſently after. Though, thoſe Wiſhes being vain, he acknowledges it is more rational to deſire, that God would be pleaſed to intermit his Pain a while; if He did not think fit quite to remove it.*

1. AND ſince Life is a burthen to me, which can find no eaſe but only in complaining, I will take

1. *My ſoul is weary of my life, I will leave my complaint upon*

my

my ſelf; I will ſpeak in the bitterneſs of my ſoul.

2. *I will ſay unto God, Do not condemn me, ſhew me wherefore thou contendeſt with me.*

3. Is it *good unto thee that thou ſhouldeſt oppreſs? that thou ſhouldeſt deſpiſe the work of thine hands? and ſhine upon the counſel of the wicked?*

4. *Haſt thou eyes of fleſh? or ſeeſt thou as man ſeeth?*

5. Are *thy days as the days of man?* are *thy years as man's days,*

6. *That thou enquireſt after mine iniquity, and ſearcheſt after my ſin?*

that liberty, (for it is in vain to contend againſt it, IX. 27.) though no words can expreſs my Anguiſh and Miſery.

2. O Thou Supreme Judge of all, do not pronounce thy final Sentence againſt me, till Thou haſt firſt ſhewn me what the Crimes are for which I ſuffer.

3. What benefit wilt Thou receive by my ſpoils? or is it agreeable to Thee to ſlight thine own workmanſhip, and to countenance the reaſonings and deſigns of evil men?

4. Doſt Thou judge of things as Men do, who can ſee no farther than the outſide, or are led by their affections?

5. Muſt Thou take time, as we do, to find out the truth, and underſtand the bottom of a buſineſs?

6. Is that the reaſon Thou uſeſt me thus ſeverely, (and haſt laid me upon a Rack,) and as it were examineſt what

what I have done amiſs?

7. Surely Thou (whoſe Venegeance none can eſcape) knoweſt without the help of ſuch torments, that I am not guilty.

8. There is no part of me but was moſt elaborately made and faſhioned by Thee; (and therefore Thou canſt not be ignorant of me;) though now Thou art about to ruine me.

9. Need I put Thee in mind that I was formed by Thee; as the Potter works the Clay into what ſhape he pleaſes; and now Thou art crumbling me in pieces again?

10. Didſt not Thou gather all the ſcattered Parts together, and compact them in my mother's womb?

11. And firſt cover them with Skin, and then with Fleſh, and at laſt ſtrengthen them with Bones and Sinews?

12. And in due time bring me into the world, and give me all the Comforts

7. *Thou knoweſt that I am not wicked, and* there is *none that can deliver out of thine hand.*

8. *Thine hands have made me, and faſhioned me together round about; yet thou doſt deſtroy me.*

9. *Remember, I beſeech thee, that thou haſt made me as the clay, and wilt thou bring me into duſt again?*

10. *Haſt thou not poured me out as milk, and crudled me like cheeſe?*

11. *Thou haſt cloathed me with skin and fleſh, and haſt fenced me with bones and ſinews.*

12. *Thou haſt granted me life and favour, and*

thy

thy viſitation hath preſerved my ſpirit.

13. *And theſe* things *haſt thou hid in thine heart: I know that this* is *with thee.*

14. *If I ſin, then thou markeſt me; and thou wilt not acquit me from mine iniquity.*

15. *If I be wicked, wo unto me; and* if *I be righteous, yet will I not lift up my head: I am full of confuſion, therefore ſee thou mine affliction;*

16. *For it increaſeth: thou hunteſt me as a fierce lion; and again thou ſheweſt thy ſelf marvellous upon me.*

17. *Thou reneweſt thy witneſ-*

of life, and by thy conſtant care preſerve both it and them?

13. Thou canſt not have forgotten theſe things: and I am ſure that this Miſery I now endure is not without thy order.

14. I cannot offend Thee in the leaſt, but Thou (by whom I was thus formed) muſt needs know and obſerve it; and I cannot avoid thy Puniſhment for it.

15. If I be wicked, I am undone; and if I be righteous, I am ſo oppreſſed that I cannot look upon what a lamentable confuſion I am in, beholding nothing but Miſery which way ſoever I caſt mine eyes.

16. For it grows greater and greater, while Thou purſueſt me as a Lion doth his prey; and when I hope there is an end of my Troubles, ſendeſt more to fill me with new aſtoniſhment and horrour.

17. Freſh witneſſes of thine Anger riſe up againſt me:

me: Thou multiplieſt thy Plagues upon me; ſo that there is no end, but only a change of my Conflicts.

18. And therefore I cannot but wiſh as I did at the firſt, that my Mother's womb had been my Grave; Happy had it been for me if I had died there, and never come into this miſerable world:

19. Or that I had died as ſoon as I was born, and been carried from the Womb to my Grave;

20. To which I am now very near. May I beg therefore but this one favour, that ſince Thou wilt not quite remove thy Hand, Thou wilt forbear a while to ſtrike, and let me breathe and refreſh my ſelf a little;

21. Before I depart thither from whence I ſhall not return, (to ask any more favours:) be laid, I mean, in my Grave, the place of diſmal darkneſs:

ſes againſt me, and increaſeſt thine indignation upon me; changes and war are *againſt me.*

18. *Wherefore then haſt thou brought me forth out of the womb? Oh that I had given up the ghoſt, and no eye had ſeen me!*

19. *I ſhould have been as though I had not been, I ſhould have been carried from the womb to the grave.*

20. Are *not my days few? ceaſe* then, and *let me alone, that I may take comfort a little:*

21. *Before I go* whence *I ſhall not return*, even *to the land of darkneſs, and the ſhadow of death*;

22. *A*

22. *A land of darkneſs, as darkneſs* it ſelf, and *of the ſhadow of death, without any order, and* where *the light* is *as darkneſs.*

22. Where it is as dark as dark can be; and there is no ſucceſſion of day and night, as we have here, but one perpetual night.

CHAP. XI.

ARGUMENT.

This Chapter gives an account of the ſenſe of Zophar *about the buſineſs in diſpute, It is uncertain whence he was deſcended; but probably he dwelt upon the borders of* Idumæa, *(for there we find an ancient City called* Naama, *XV.* Joſh. 41.*) and from thence came to viſit* Job *in his affliction. But inſtead of joyning with him in his Prayer for a little reſpite from his Pain, (with which* Job *had concluded his laſt Diſcourſe,) he calls him an idle Talker, and accuſes him of irreverence towards God. Concerning whoſe incomprehenſible Counſels, and irreſiſtible Power,* &c. *he diſcourſes with great ſenſe, and gives* Job *exceeding good Advice: but ſtill follows the opinion of the other two Friends, that he would not have been ſo miſerable, if he had not been Wicked.*

1. Here

1. HERE a third Friend of *Job*'s (*Zophar* of *Naama*) began to ſpeak with no ſmall paſſion.

2. Doſt thou think to ſtop our mouths with abundance of words; and by thy Talkativeneſs to perſwade us thou art innocent?

3. Muſt we not confute thy falſe Allegations; but ſuffer thee to be inſolent, becauſe thou art miſerable?

4. For thou pretendeſt not to have offended either in word or deed; and that God himſelf can find no reaſon to condemn thee.

5. O that He would vouchſafe to ſhew thee thine errour, and with his own mouth confute thee!

6. That He would ſhew thee the ſecret Reaſons of his wiſe Counſels (which far ſurpaſs thine) in this Affliction; and make thee know that He would be juſt, if He ſhould puniſh thy Sin more ſeverely!

1. *THEN anſwered Zophar the Naamathite, and ſaid,*

2. *Should not the multitude of words be anſwered? and ſhould a man full of talk be juſtified?*

3. *Should thy lies make men hold their peace? and when thou mockeſt, ſhall no man make thee aſhamed?*

4. *For thou haſt ſaid, My doctrine is pure, and I am clean in thine eyes.*

5. *But, Oh that God would ſpeak, and open his lips againſt thee;*

6. *And that he would ſhew thee the ſecrets of wiſedom, that they are double to that which is! know therefore that God exacteth of thee*

leſs

leſs *then thine iniquity* deſerveth.

7. *Canſt thou by ſearching find out God? canſt thou find out the Almighty unto perfection?*

8. It is *as high as heaven, what canſt thou do? deeper then hell, what canſt thou know?*

9. *The meaſure thereof is longer then the earth, and broader then the ſea.*

10. *If he cut off, and ſhut up, or gather together, then who can hinder him?*

11. *For he knoweth vain men: he ſeeth wickedneſs alſo, will he not then conſider it?*

12. *For vain man would be wiſe, though man*

7. Art thou able, after all thy buiſy inquiries, to give an account of God's Judgments, and perfectly comprehend the Reaſons of his Providence?

8. Thou mayeſt as well take a meaſure of the height of Heaven, or of the depth of Hell.

9. The Earth and the Sea, as long and as broad as they are, have their bounds; but that hath none.

10. If He ſeize upon any thing, and ſhut it up, (as a Hunter doth his prey in a net,) He will gather it, and who ſhall force Him to reſtore it?

11. For He knows vain Men, (who mind not what they ſay or do,) He ſees their moſt hidden wickedneſs; and will not He puniſh it?

12. Shall Man, void of underſtanding, take the confi-

confidence to diſpute with God? Man, who is naturally as rude and blockiſh as a wild Aſſe's colt?

13. If thou art truly wiſe, ceaſe diſputing, and fall to Prayer.

14. If thou art guilty of any Sin, baniſh it quite away; and reform thy ſelf and thy Family.

15. For then ſhalt thou look chearfully again, and be perfectly freed from this loathſome condition: yea, thou ſhalt be ſettled without any fear of loſing thy Happineſs.

16. Which ſhall be ſo great, that it ſhall blot out the remembrance of thy paſt Miſeries: or thou ſhalt think of them as of Waters, that are run away, and will return no more.

17. The reſt of thy Life ſhall be more glorious than the Sun at noon: even thy darkneſs ſhall be like the morning light.

be born like *a wild aſſe's colt.*

13. *If thou prepare thine heart, and ſtretch out thine hands towards him;*

14. *If iniquity* be *in thine hand, put it far away, and let not wickedneſs dwell in thy tabernacles.*

15. *For then ſhalt thou lift up thy face without ſpot, yea, thou ſhalt be ſtedfaſt, and ſhalt not fear:*

16. *Becauſe thou ſhalt forget* thy *miſery*, and *remember* it *as waters* that *paſs away:*

17. *And* thine *age ſhall be clearer then the noonday; thou ſhalt ſhine forth, thou ſhalt be as the morning.*

18. *And*

18. *And thou ſhalt be ſecure, becauſe there is hope; yea, thou ſhalt dig* about thee, and *thou ſhalt take thy reſt in ſafety.*

18. Thou ſhalt be confident, though any evil threaten thee; becauſe there is hope God will deliver thee: thou ſhalt dig wells of water, and none ſhall diſturb thy Tents or thy Flocks.

19. *Alſo thou ſhalt lie down, and none ſhall make* thee *afraid; yea, many ſhall make ſuit unto thee.*

19. Thou ſhalt be in perfect peace, and none ſhall diſquiet thee; yea, the multitude ſhall ſue to thee for thy Favour, and the greateſt perſons ſhall deſire thy Friendſhip.

20. *But the eyes of the wicked ſhall fail, and they ſhall not eſcape; and their hope* ſhall be as *the giving up of the ghoſt.*

20. But the Wicked ſhall in vain look for Happineſs: they ſhall not eſcape their deſerved Puniſhment, but their hope of Deliverance ſhall faint away.

CHAP. XII.

ARGUMENT.

In this Chapter Job *taxes all his* three *Friends with too great a conceit of their own Wiſdom, which had not, as yet, taught them common Humanity to the miſerable. And lets them underſtand, that he need not come to them to learn, but might rather teach them the falſeneſs of that Propoſition, wherewith* Zophar *had concluded his Speech, concerning the Infelicity of the Wicked. For the contrary, he tells them, was obvious to ſenſe, v. 7, 8, &c. And as for what* Zophar *had diſcourſed of the Wiſdom and Power of God, he would have them know, that he was as well skill'd in thoſe Points as the beſt of them, and underſtood as much of the Hiſtory of ancient Times: particularly of the vain attempt at the Tower of* Babel, *unto which it is probable he hath reſpect in the* 14. *verſe; as, in all the following, he ſeems to have to what you read in* XIV. Gen. 5, 6, 7, 8. *of the rooting out of thoſe fierce Giants the* Rephaim, *and other ſuch like barbarous and rapacious people; of the particulars of which we have now no Records remaining.*

1. TO this *Job* replied in ſuch words as theſe.

1. AND *Job anſwered, and ſaid,*

2. *No*

2. *No doubt but ye* are *the people, and wiſdom ſhall die with you.*

2. You believe then there are no men of ſenſe in the world beſides your ſelves: ſo that if you were dead, there would be no Wiſdom left among us.

3. *But I have underſtanding as well as you; I* am *not inferiour to you: yea, who knoweth not ſuch things as theſe?*

3. Let not your vanity abuſe you; I have Underſtanding as well and as much as you; and ſo hath everybody elſe: for I ſee nothing ſingular in all you have ſaid.

4. *I am* as *one mocked of his neighbor, who calleth upon God, and he anſwereth him: the juſt upright* man is *laughed to ſcorn.*

4. I am not ſo ſimple but I ſee how you deride your Friend, when you bid him call upon God that He may anſwer him. But this is no new thing, the beſt of men hath been mock'd at on this faſhion.

5. *He that is ready to ſlip with* his *feet,* is as *a lamp deſpiſed in the thought of him that is at eaſe.*

5. Though he be as a Lamp, yet they who are dazzled with the ſplendour of worldly Proſperity deſpiſe him: the Upright is never acceptable to him who is not ſtedfaſt in his goings.

6. *The tabernacles of robbers proſper, and they*

6. For they thrive and flouriſh, though they rob the Juſt; and even ſuch

men live without diſturbance, as provoke God with thoſe very things which He beſtows upon them with his own hand.

that provoke God are ſecure; into whoſe hand God bringeth abundantly.

7. Thou needeſt not go any farther than to the Beaſts or Birds, to learn how well the Wicked fare.

7. *But ask now the beaſts, and they ſhall teach thee; and the fowls of the air, and they ſhall tell thee:*

8. The Earth brings forth her fruit to them abundantly; and the Fiſhes of the Sea deny them not their ſervice.

8. *Or ſpeak to the earth, and it ſhall teach thee; and the fiſhes of the ſea ſhall declare unto thee.*

9. Who is ſo ſtupid as not to underſtand by all theſe, that God hath ordered it ſhould be thus?

9. *Who knoweth not in all theſe, that the hand of the LORD hath wrought this.*

10. Whoſe right it is to diſpoſe of all creatures, as well as of mankind.

10. *In whoſe hand* is *the ſoul of every living thing, and the breath of all mankind.*

11. Cannot the mind diſtinguiſh truth from falſhood, as exactly as the palate ſweet from bitter?

11. *Doth not the ear try words? and the mouth taſt his meat?*

12. And the older we grow, the wiſer one would think we ſhould be.

12. *With the ancient* is *wiſdom; and in length of days,*

days, underſtanding.

13. *With him* is *wiſdom and ſtrength, he hath counſel and underſtanding.*

13. But what is all our wiſdom to God's? who (as He knows, ſo) can do all things; and he never errs in his underſtanding, or miſcarries in his deſigns.

14. *Behold, he breaketh down, and it cannot be built again: he ſhutteth up a man, and there can be no opening.*

14. It is not in the power of any creature to repair that which He throws down; nor to extricate that man whom He caſts into difficulties and ſtreights.

15. *Behold, he withholdeth the waters, and they dry up: alſo he ſendeth them out, and they overturn the earth.*

15. If He deny us Rain, the waters themſelves dry up: and He ſends ſuch Flouds as break the ſtrongeſt banks.

16. *With him* is *ſtrength and wiſdom: the deceived and the deceiver* are *his.*

16. Nor is his Wiſdom, as I ſaid, inferiour to his Power: But the Subtlety of thoſe who deceive is as well known to Him, as the Sillineſs of thoſe who are deceived.

17. *He leadeth counſellers away ſpoiled, and maketh the judges fools,*

17. He defeats the wiſeſt Stateſmen, and infatuates the ableſt Senators.

18. *He looſeth*

18. So that they are not

able to keep the Crown on the head of their Kings; but they are ſtript of their royal ornaments, and bound in chains.

19. Their great Miniſters are carried captives with them; nor are the moſt powerful forces they can raiſe able to defend them.

20. Eloquence, Fidelity, and the Prudence which hath been gained by long experience, ſignifie as little for their preſervation.

21. The Nobleneſs of their birth or their Munificence is not at all regarded: and He diſſolves the ſtrongeſt Confederates, into which their Friends enter for their ſupport.

22. No Plot can be ſo ſecretly carried but He diſcovers it; and brings to light that which hath been contrived in the greateſt obſcurity.

23. Whole Nations (as well as their Princes) are perfectly under his power; whom He ſometimes multi-

the bond of kings, and girdeth their loyns with a girdle.

19. *He leadeth princes away ſpoiled, and overthroweth the mighty.*

20. *He removeth away the ſpeech of the truſty, and taketh away the underſtanding of the aged.*

21. *He poureth contempt upon princes, and weakneth the ſtrength of the mighty.*

22. *He diſcovereth deep things out of darkneſs, and bringeth out to light the ſhadow of death.*

23. *He increaſeth the nations, & deſtroyeth them: he enlargeth the*

nations,

nations, and ſtreightneth them again.

plies, and again diminiſhes by war, famine, or peſtilence. He inlarges their bounds, and, when he pleaſes, reduces them into narrower limits.

24. *He taketh away the heart of the chief of the people of the earth, and cauſeth them to wander in a wilderneſs* where there *is no way.*

24. He deprives their Leaders both of courage and judgment; and brings them into ſuch confuſion, that they know not which way to turn themſelves.

25. *They grope in the dark without light, and he maketh them to ſtagger like* a *drunken* man.

25. Blind men ſee as much as they; and their Counſels and motions are as uncertain as thoſe of a man in drink.

CHAP. XIII.

ARGUMENT.

From the foregoing Obſervations, Job *ſtill continues to aſſert,* firſt, *his own Underſtanding to be equal, or rather ſuperiour, to theirs; who had better therefore learn of him, and know that God was not pleaſed to have his Providence defended by Untruths, nor to ſee men partial, though it was in His behalf:* and ſecondly, *his own Integrity to be ſuch, that he would ever defend it againſt all Accuſers, even before God himſelf. Whom he deſires to take cognizance of the Cauſe, and to let him underſtand what the Crimes were for which he was thus ſeverely handled. For he proteſts that he was ignorant of them; though the Puniſhments he had endured were more than ſufficient to awaken the ſenſe of his Guilt, he being almoſt conſumed by them.*

1. I Have ſaid nothing, I would have you know, but what I my ſelf have obſerved; or received from credible reports, which I have found to be certainly true.

1. *LO, mine eye hath ſeen all* this, *mine ear hath heard and underſtood it.*

2. Whereby you may ſee

2. *What ye know,*

know, the ſame *do I know alſo: I* am *not inferiour unto you.*

I had reaſon to ſay, that I know as much as you, and am not to learn of you.

3. *Surely I would ſpeak to the Almighty, and I deſire to reaſon with God.*

3. Would to God I might ſpeak with Him, and lay my Reaſons open before Him; and be troubled with your Diſcourſes no longer.

4. *But ye* are *forgers of lies, ye* are *all phyſicians of no value.*

4. For your Concluſions are falſe; and, like unskilful Phyſicians, you exaſperate the Diſeaſe, which you cannot cure.

5. *Oh that you would altogether hold your peace, and it ſhould be your wiſdom.*

5. The beſt proof of your Wiſdom would be, to ſay never a word more of theſe matters.

6. *Hear now my reaſoning, & hearken to the pleadings of my lips.*

6. But liſten a little to me, I beſeech you, and hear by what Reaſons I will defend my ſelf.

7. *Will you ſpeak wickedly for God? and talk deceitfully for him?*

7. Doth God ſtand in need of Untruths to juſtifie his proceedings? cannot He be righteous unleſs I be wicked?

8. *Will you accept his perſon? will ye contend for God?*

8. Hath He ſo little Right on his ſide, that you muſt ſhew Him favour? or do you think to oblige his Majeſty

jeſty by doing me wrong?

9. Will it be to your advantage, think you, that God ſhould ſtrictly examine all you have ſaid? or can He be deceived with your Flatteries, as frail men may be?

9. *Is it good that he ſhould ſearch you out? or as one man mocketh another, do ye ſo mock him?*

10. No; He will ſeverely chaſtiſe you, for deſigning to gratifie Him by condemning me.

10. *He will ſurely reprove you, if ye do ſecretly accept perſons.*

11. The incomparable Excellency of God, one would think, ſhould have frighted away ſuch a thought; and his dreadful Majeſty made you not preſume to imagine He wanted your patronage.

11. *Shall not his excellency make you afraid? and his dread fall upon you?*

12. Whoſe Remonſtrances, on his behalf, are no better than duſt; and the Arguments you accumulate, but like ſo many heaps of dirt.

12. *Your remembrances* are *like unto aſhes, your bodies to bodies of clay.*

13. Keep ſilence therefore, and do not diſturb me in my Speech; for I will omit nothing.

13. *Hold your peace, let me alone that I may ſpeak, and let come on me what* will.

14. *Where-*

14. *Wherefore do I take my fleſh in my teeth, and put my life in mine hand?*

14. And I am ſo conſcious to my ſelf of my Innocence, that I muſt ſtill wonder why I ſuffer ſuch inraging Miſeries, and am expoſed to ſo many Dangers.

15. *Though he ſlay me, yet will I truſt in him: but I will maintain mine own ways before him.*

15. Aſſure your ſelves I will never forgo this Plea; but ſtill maintain mine Innocence, though I were at the laſt gaſp, and had no hope of Life.

16. *He alſo* ſhall be *my ſalvation: for an hypocrite ſhall not come before him.*

16. And I am confident God himſelf would vindicate it; for I am no Hypocrite, nor ſhall falſe Accuſations be admitted at his Tribunal.

17. *Hear diligently my ſpeech, and my declaration with your ears.*

17. Do not interrupt me, but give due attention to what I am about to ſay.

18. *Behold now, I have ordered* my *cauſe; I know that I ſhall be juſtified.*

18. See, I beſeech you, I refuſe not to be tried, but have framed a Proceſs againſt my ſelf; and am ſo ſure of the goodneſs of my Cauſe, that I know I ſhall be acquitted.

19. *Who* is *he* that *will plead with me? for now*

19. Let who will come and accuſe me, I am ready to anſwer: for to hold my peace,

peace, on ſo juſt an occaſion, is death to me.

if I hold my tongue, I ſhall give up the ghoſt.

20. Let me only beg, O Great Judge of all, that Thou wilt forbear to make uſe of two things againſt me; and then I will appear confidently, to plead my Cauſe before Thee.

20. *Only do not two things unto me: then will I not hide my ſelf from thee.*

21. Do not continue my Pain: and let not the ſight of thy Majeſty put me in diſorder.

21. *Withdraw thine hand far from me: and let not thy dread make me afraid.*

22. Then ſummon me to thy Bar, and charge me; and I will defend my ſelf: or let me queſtion Thee; and do Thou clear thy proceedings againſt me.

22. *Then call thou, and I will anſwer: or let me ſpeak, and anſwer thou me.*

23. Tell me what, and how many, are mine Iniquities and Sins; for I am ignorant of them; I deſire to know them all, great and ſmall, againſt thee, or againſt my Neighbour.

23. *How many* are *mine iniquities and ſins? make me to know my tranſgreſſion and my ſin.*

24. For what cauſe am I thus afflicted, and uſed as if I was thine Enemy?

24. *Wherefore hideſt thou thy face, & holdeſt me for thine enemy?*

25. What honour wilt Thou get by imploying thy

25. *Wilt thou break a leaf driven*

ven to and fro? and wilt thou purſue the dry ſtubble?

Power againſt One, who is no more able to ſtand before Thee, than the Leaf to reſiſt the wind which ſports with it, or the dry Stubble the fire which inſtantly conſumes it?

26. *For thou writeſt bitter things againſt me, and makeſt me to poſſeſs the iniquities of my youth.*

26. For Thou haſt paſſed ſevere Decrees againſt me; and puniſhed me for the Crimes which were committed before I well knew what I did.

27. *Thou putteſt my feet alſo in the ſtocks, and lookeſt narrowly unto all my paths; thou ſetteſt a print upon the heels of my feet.*

27. And Thou doſt execute them as ſeverely; for I can no more eſcape than a Malefactor whoſe feet are in the ſtocks; who is incompaſſed with a vigilant guard, and cannot ſtir a foot from the place where he is:

28. *And he as a rotten thing conſumeth, as a garment that is moth-eaten.*

28. But there he rots and waſtes away, as I do, like a Garment that is eaten by the moths.

CHAP.

CHAP. XIV.

ARGUMENT.

The good man proceeds to plead with God for ſome mitigation of his Miſeries, from the conſideration of the Shortneſs of life, and the Trouble that naturally belongs to it; which he thought might move Him not to add any greater burthen of Suffering: eſpecially, conſidering that when he is dead, he cannot come into the world again, (as the Plants do,) to receive the marks of his Favour. Which he hopes therefore He will beſtow upon him here, notwithſtanding the depth of his Miſery, (which tempted him to the borders of Impatience, v. 13.) It being very eaſie for Him to remove his Affliction, though never ſo heavy, whoſe Power is ſo great, that he removed Mountains out of their place, and brought a Deluge, as we may ſay, of Sand (as they ſaw ſometimes in their neighbouring Countries) to overflow the moſt fruitful Regions.

1. MAN is born to die; and as he cannot live long, ſo his ſhort Life is ſubject to many Cares.

2. He may be compared to a Flower, which is beau-

1. *MAN that is born of a woman, is of few days, and full of trouble.*

2. *He cometh forth like a flower, and*

and is cut down: he fleeth alſo as a ſhadow, and continueth not.

tiful indeed, but ſuddenly cropt; or to the Shadow on a diall, which never ſtands ſtill, but is hafting away apace.

3. *And doſt thou open thine eyes upon ſuch an one, and bringeſt me into judgment with thee?*

3. And doſt Thou concern thy ſelf ſo far about ſuch a Wretch, as to ſummon him before thy Tribunal; and there paſs dreadful Sentences againſt him, as Thou doſt againſt me?

4. *Who can bring a clean* thing *out of an unclean? not one.*

4. The common Frailty of Humanity might make Thee overlook him: for nothing, Thou knoweſt, can be better than the Original from whence it comes.

5. *Seeing his days* are *determined, the number of his months* are *with thee; thou haſt appointed his bounds, that he cannot paſs.*

5. Or if he were more conſiderable than he is, yet ſince he can live but to ſuch a time as Thou haſt prefixt, beyond which he cannot prolong his days one moment;

6. *Turn from him, that he may reſt, till he ſhall accompliſh, as an hireling, his day.*

6. That, I ſhould think, might move Thee not to torment him in this manner; but to let him alone till that appointed time come, which will be as welcome to him

as

as the end of his labour is to the Hireling.

7. And after that, there is more hope of a Tree than of him; for if it be cut down to the very ground, the body of it will grow again, and thruſt out new branches.

8. Nay, though it hath been ſo long cut down, that the roots of it are grown old, and the trunk ſeems quite dead;

9. Yet when it is well moiſtned, it will ſhoot up again, and bring forth boughs, as if it were but newly planted.

10. But when Man dies, he crumbles into duſt; and none can ſet it together, to make him live again.

11. As Lakes and great Rivers are dried up, when their waters find a new chanel:

12. So Man laid down in his grave, ſhall come no more hither; but in that bed of duſt ſhall ſleep perpetually.

7. *For there is hope of a tree, if it be cut down, that it will ſprout again, and that the tender branch thereof will not ceaſe.*

8. *Though the root thereof wax old in the earth, and the ſtock thereof die in the ground:*

9. Yet *through the ſent of water it will bud, and bring forth boughs like a plant.*

10. *But man dieth, and waſteth away: yea, man giveth up the ghoſt, and where is he?*

11. As *the waters fail from the ſea, and the floud decayeth and drieth up:*

12. *So man lieth down, and riſeth not till the heavens* be *no more;*

more: they ſhall not awake, nor be raiſed out of their ſleep.

13. Oh that thou wouldeſt hide me in the grave, that thou wouldeſt keep me ſecret, until thy wrath be paſt, that thou wouldeſt appoint me a ſet time, and remember me!

14. If a man die, ſhall he live again? all the days of my appointed time will I wait, till my change come.

15. Thou ſhalt call, and I will anſwer thee: thou wilt have a deſire to the work of thine hands.

16. For now thou numbreſt my ſteps, doſt thou not watch over my ſin?

17. My tranſgreſſion is ſealed

13. I wiſh I were buried alive, rather than ſuffer ſuch things; or that I could take ſanctuary ſomewhere till this Storm be over; or at leaſt Thou wouldſt ſet me a certain time, when Thou wilt deliver me.

14. Then (though there be no hope of living here again, after I am dead) Thou ſhalt ſee I will patiently wait all the days of that appointed time, till that happy Change come.

15. Do Thou ſpeak the word, and it ſhall be done: ſhew Thou haſt ſome love to thy own workmanſhip.

16. Though now Thou ſeemeſt to number every ſtep I have trod in all my life, and doſt not ſpare to puniſh every Fault;

17. Having taken as great care the memory of them

ſhould not be loſt, as if they had been ſealed up in a bag; and added one Puniſhment to another:

up in a bag, and thou ſowest up mine iniquity.

18. Yet notwithſtanding the higheſt Mountains may fall like a leaf, and the Rock be removed from its place;

18. *And ſurely the mountain falling cometh to nought: and the rock is removed out of his place.*

19. The Waters, though ſoft, wear away the hard Stones, and the very Duſt or Sand ſometimes overflows the fruitful Fields: Why therefore (ſince ſuch ſtrange and unexpected things come to paſs) may there not be ſome hope for miſerable Man?

19. *The waters wear the ſtones: thou waſheſt away the things which grow out of the duſt of the earth, & thou deſtroyeſt the hope of man.*

20. Who is not able to ſtand before Thee; but muſt yield and be gone for ever when Thou requireſt: Thou ſpoileſt his beauty, and ſendeſt him away into another World.

20. *Thou prevaileſt for ever againſt him, and he paſſeth: thou changeſt his countenance, and ſendeſt him away.*

21. And then whether his Children, whom he leaves behind, be rich, or whether they be poor, it is indifferent to him: for he

21. *His ſons come to honour, and he knoweth it not; and they are brought low,*

but

but he perceiveth it not of them.

knows not what passes here.

22. But his flesh upon him shall have pain, and his soul within him shall mourn.

22. But while he is in flesh he cannot but be in pain for them; and his Soul is inwardly grieved to see their misery.

CHAP. XV.

ARGUMENT.

In this Chapter Eliphaz *renews the Dispute with more eagerness and fierceness than before; being very angry that* Job *slighted them so much, and thought himself so wise, (as he interpreted it,) that he disdained their Exhortations, and would not follow the Counsel they had given him, of Confessing his Sins, and praying to God for Forgiveness: (V.* 8. *VIII.* 4, 5, 6.) *But (except this one Argument, that he need not be ashamed to confess his Guilt, when he considered how prone all men are to sin) there is nothing new in his Discourse: but he merely urges what he had asserted at first, from his own and the wisest mens observations, That they are not the Good, but the Wicked, whom God punishes with such Calamities as now were faln upon* Job. *And with great ornaments*

ments of ſpeech he moſt admirably deſcribes the Vengeance which God is wont to take upon impious Tyrants: having his Eye, I ſuppoſe, upon Nimrod, *or ſome ſuch mighty Oppreſſour.*

1. THEN *Eliphaz*, incenſed with theſe Reproaches, roſe up again, and ſaid,

1. *THEN anſwered Eliphaz the Temanite, and ſaid,*

2. Doſt thou pretend to be wiſe, who anſwereſt us with ſuch empty Diſcourſes; and whoſe heart is ſwoln with ſuch pernicious Opinions, and vents them with ſo much vehemence?

2. *Should a wiſe man utter vain knowledge, and fill his belly with the eaſt-wind?*

3. Is this thy Wiſdom, which teaches thee to wrangle to no purpoſe; and to pour out words, for which one is never the better?

3. *Should he reaſon with unprofitable talk? or with ſpeeches wherewith he can do no good?*

4. The better, did I ſay? they deſtroy all Religion, and diſcourage men from pouring out their Complaint in prayer to God.

4. *Yea, thou caſteſt off fear, and reſtraineſt prayer before God.*

5. Thou rather teacheſt them to diſpute with Him; whereby thou haſt proclaimed thine Iniquity, while

5. *For thy mouth uttereth thine iniquity, and thou chuſeſt the*

tongue

tongue of the crafty.

6. *Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.*

7. Art *thou the first man* that *was born, or wast thou made before the hills?*

8. *Hast thou heard the secret of God? and dost thou restrain wisdom to thy self?*

9. *What knowest thou that we know not?* what *understandest thou which* is *not in us?*

10. *With us* are *both the gray-headed, and very aged men, much elder than thy father.*

11. Are *the consolations of God small with thee? is there any secret*

with fallacious words thou seekest how to dissemble it.

6. I need produce no farther testimony against thee; for thy own mouth hath done the business, and condemned thee of Impiety.

7. Thou art but a Man, why dost thou talk as if thou wert God: or at least wert made before the World?

8. Wast thou admitted into God's secret Counsels, and thereby ingrossedst all wisedom to thy self?

9. Wherein (to retort thy own words upon thee) doth thy Knowledge exceed ours? Let us hear what Secret thou hast learnt, which we do not understand.

10. If by age and long experience men acquire wisedom; there are some of us who are much elder than thy Father.

11. Why dost thou slight then those Divine Consolations which we have given thee? Hast thou some secret

ones, which no-body elſe knows of?

12. What makes thee have ſuch an high opinion of thy ſelf, and in this manner contemn us?

13. Nay, oppoſe thy ſelf to God, and take the boldneſs to argue with Him?

14. Thou wilt maintain thy innocence, thou ſayeſt; but thou forgetteſt ſure what thou art, and whence thou comeſt: elſe thou wouldſt not ſtand upon thy Juſtification, nor complain that thou art wronged.

15. Remember what I told thee before, (IV. 18) that the Angels are not immutably good; the Heavenly inhabitants, I ſay, are not without their ſpots.

16. What a loathſom and filthy creature then is Man, who is as prone to ſin, as he is to drink when he is dry?

thing with thee?

12. *Why doth thine heart carry thee away? and what do thine eyes wink at.*

13. *That thou turneſt thy ſpirit againſt God, and letteſt ſuch words go out of thy mouth?*

14. *What* is *man, that he ſhould be clean? and* he which is *born of a woman, that he ſhould be righteous?*

15. *Behold, he putteth no truſt in his ſaints; yea, the heavens are not clean in his ſight.*

16. *How much more abominable and filthy* is *man, which drinketh iniquity like water?*

17. *I*

17. *I will ſhew thee, hear me; and that* which *I have ſeen, I will declare,*

17. Do not ſtop thine ears whilſt I ſhew thee thine errour; and I will ſay nothing but what mine own eyes have ſeen,

18. *Which wiſe men have told from their fathers, and have not hid* it;

18. And which wiſe men have obſerved, and their Fathers before them, who have reported it to their Children:

19. *Unto whom alone the earth was given, and no ſtranger paſſed among them.*

19. And they no mean perſons neither, but ſuch as were alone thought worthy to be intruſted with the Government of whole Countries; which no forrein power could enter (as they have done thine) while they ruled.

20. *The wicked man travelleth with pain all* his *days, and the number of years is hidden to the oppreſſour.*

20. The wicked Tyrant (this is their and my obſervation) is never free from inward Torment; all his life long he is in dread of ſome greater Oppreſſor than himſelf.

21. *A dreadfull ſound* is *in his ears; in proſperity the deſtroyer ſhall come upon him.*

21. His Guilt ſo purſues him, that it makes him fear ſome miſchief or other is ſtill falling on him; and in the moſt peaceable time he doth not think himſelf in ſafety.

22. When he lies down, he is afraid he ſhall be kill'd before the morning; and fanſies nothing but naked ſwords round about him.

22. *He believeth not that he ſhall return out of darkneſs, and he is waited for of the ſword.*

23. He ſhall wander to get a Morſel of bread where he can find it; and when he hath it, he ſhall imagine it will prove his poiſon.

23. *He wandreth abroad for bread*, ſaying, *Where* is it? *he knoweth that the day of darkneſs is ready at his hand.*

24. The Diſtreſs and Anguiſh wherein he ſees himſelf ſhall affright him; they ſhall preſs upon him, and overpower him, as a King doth his Enemies whom he hath ſurrounded with his forces.

24. *Trouble and anguiſh ſhall make him afraid; they ſhall prevail againſt him, as a king ready to the battel.*

25. Which will be a juſt puniſhment of his audacious Impiety; becauſe he defied God, and reſolutely ſet himſelf in oppoſition to the Almighty:

25. *For he ſtretcheth out his hand againſt God, and ſtrengtheneth himſelf againſt the Almighty.*

26. Who will ſuddenly lay faſt hold on him and kill him, though he be never ſo well armed:

26. *He runneth upon him*, even *on* his *neck*, *upon the thick boſſes of his bucklers:*

27. Becauſe he minds nothing but his belly; and,

27. *Becauſe he covereth his face with*

with his fatneſs, and maketh collops of fat on his flanks.

casting away all fear of God, nouriſhes up himſelf in Luxury, Pride, and Haughtineſs;

28. *And he dwelleth in deſolate cities, and in houſes which no man inhabiteth, which are ready to become heaps.*

28. Poſſeſſing Cities which he hath laid deſolate; and Houſes out of which he hath driven the owners, and which are running to ruine.

29. *He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong the perfection thereof upon the earth.*

29. But the Riches he hath gotten by ſuch Violence and oppreſſion ſhall come to Nothing: He may deſign great things, but ſhall leave them imperfect.

30. *He ſhall not depart out of darkneſs, the flame ſhall dry up his branches, and by the breath of his mouth ſhall he go away.*

30. When his Troubles begin, they ſhall not end, till they have deſtroyed both him and his Children: One word of God's mouth (ſo mad a thing it is to ſet himſelf againſt Heaven) will utterly conſume him.

31. *Let not him that is deceived truſt in vanity: for vanity ſhall be his recompence.*

31. Let ſuch Examples teach him that is ſeduced into evil ways, not to truſt to ſuch uncertain Greatneſs; for vexatious Diſappointments ſhall be all that he will get by it.

32. He

32. He ſhall meet with them, when he little thinks of it; and ſee his Children wither away as well as himſelf.

32. *It ſhall be accompliſhed before his time, and his branch ſhall not be green.*

33. They ſhall die before their time; as the unripe Grape, or the Bloſſom of the vine or olive, are ſtruck with hail, or bitten off by the froſt.

33. *He ſhall ſhake off his unripe grape as the vine, and ſhall caſt off his flower as the olive.*

34. The moſt numerous Families of ſuch ungodly men ſhall have none in them left: the Divine Vengeance ſhall deſtroy the Houſe which was built with ill-gotten goods.

34. *For the congregation of hypocrites ſhall be deſolate, and fire ſhall conſume the tabernacles of bribery.*

35. And they juſtly deſerve to be thus puniſhed, becauſe all they deſign and do is nothing but the Oppreſſion and Ruine of their Subjects: againſt whom, when one Deſign miſcarries, they conceive new arts to undo them.

35. *They conceive miſchief, and bring forth vanity, and their belly prepareth deceit.*

CHAP.

CHAP. XVI.

ARGUMENT.

Job *reproves the vanity and obſtinacy of* Eliphaz, *in repeating the ſame things over again, and ſtill perſiſting in his Inhumanity, though he ſaw his Caſe ſo pitiable. Which he again deſcribes, to make him ſenſible how unworthily he was treated by him and the reſt of his Friends: who, in effect, joyned with his Enemies; who took this opportunity to rail at him. Whereas there was no Crime of his appeared to juſtifie their Accuſations, and to make good* Eliphaz *his Argument: which ſignified nothing, unleſs he meant to ſay, that* Job *was like that wicked Tyrant of whom he had diſcourſed. Which was ſo far from any ſhew of truth, that he proteſts he never hurt any-body, and was alway a ſincere lover of God, &c. v.* 17, 18. *The truth of which God knew; to whoſe Bar he appeals from their unjuſt Sentence.*

1. THEN *Job anſwered, and ſaid,*

2. *I have heard many ſuch things: miſerable comforters* are *ye all.*

1. HERE *Job* interrupted him, and ſaid,

2. Thou doſt but repeat what hath been often ſaid already: Such Comforters as you, are as troubleſome as my Sufferings.

3. May

3. May not one endleſly pour out ſuch empty Diſcourſes? (as I may with more reaſon call thine, than thou didſt mine XV. 3.) I wonder at thy confidence, that, having ſo little to ſay, thou ſhouldſt take upon thee to anſwer.

3. *Shall vain words have an end? or what emboldeneth thee that thou anſwereſt?*

4. I could inſult as well as you; and, if we could change conditions, let you ſee how eaſy it would be to oppreſs you with ſuch words as theſe, and in a grave faſhion to mock at your Calamities.

4. *I alſo could ſpeak as ye* do: *if your ſoul were in my ſoul's ſtead, I could heap up words againſt you, and ſhake mine head at you.*

5. But I abhor the thought of ſuch a guilt: I would not fail to fortify you, in that caſe, with the beſt Arguments I could invent; and carefully abſtain from the leaſt word that ſhould augment your Grief.

5. But *I would ſtrengthen you with my mouth, and the moving of my lips ſhould aſſwage* your grief.

6. Though, as for my ſelf, I find my Miſery admits of no Conſolation: For whether I defend my Innocence, or ſilently ſuffer you to condemn me, it makes no difference.

6. *Though I ſpeak, my grief is not aſſwaged and* though *I forbear, what am I eaſed?*

7. *But*

7. *But now he hath made me weary: thou haſt made deſolate all my company.*

7. God hath long ſince quite tired me with one Trouble upon another. Thou haſt not ceaſed, O God, till thou haſt left me neither Goods, nor Children, no nor a Friend to comfort me.

8. *And thou haſt filled me with wrinkles*, which *is a witneſs againſt me: and my leanneſs riſing up in me, beareth witneſs to my face.*

8. The furrows in my face (which is not old) ſhew the greatneſs of my Affliction: which is extreamly augmented by him, who riſes up with falſe Accuſations to take away mine Honour, as this Conſumption will do my Life.

9. *He teareth* me *in his wrath, who hateth me: he gnaſheth upon me with his teeth; mine enemy ſharpeneth his eyes upon me.*

9. He rends my Good name in pieces with a paſſion equal to his hatred: my Enemy is inraged againſt me, and cruelly lets himſelf to ſpy out the leaſt occaſion to calumniate me.

10. *They have gaped upon me with their mouth, they have ſmitten me upon the cheek reproachfully, they have gathered themſelves together againſt me.*

10. There is no ſmall number of ſuch as theſe, who look like ſo many wild beaſts coming to devour me: having already moſt ſhamefully abuſed me, and joyned themſelves together, to give full ſatisfaction to their wrath

wrath wherewith they are fill'd against me.

11. So God will have it; who hath abandoned the protection of me, and delivered me bound into the hands of the ungodly, to use me at their pleasure.

11. *God hath delivered me to the ungodly, and turned me over into the hands of the wicked.*

12. How happy was I heretofore! and now I am crushed in pieces: From an eminent condition he hath thrown me down into the most despicable; and there I am exposed (as a Butt to the Arrow) to all manner of indignities and Miseries.

12. *I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.*

13. He is not content to take away all my Goods, and destroy my Family; but, to the reproach of my Friends, (which strike like so many darts to my very heart.) He hath added Ulcers in every part of my Body, with inward pains which rack me without intermission; and in one word, hath so mortally wounded me, as if my bowels were already shed upon the ground.

13. *His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.*

14. Before one Wound

14. *He break-*

eth

keth me with breach upon breach, he runneth upon me like a giant.

be cloſed, He makes another; and in ſo violent a manner, that I can make no more reſiſtence than a Dwarf can do againſt a Giant.

15. I have ſowed ſack-cloth upon my skin, and defiled my horn in the duſt.

15. The Sackcloth which I put on at the firſt, now cleaves ſo faſt to me, as if I had ſewed it to my skin: and all my Authority and Honour is changed into Contempt.

16. My face is foul with weeping, and on my eyelids is the ſhadow of death:

16. My Face is dirty, and mine Eyes, in a manner, quite put out, by the very Tears which have faln from thence.

17. Not for any injuſtice in mine hands; alſo my prayer is pure.

17. And yet I muſt ſtill ſay, I never offered ſuch a violence as this to any man; and was alway (ſo falſe is *Eliphaz* his Accuſation XV. 4.) a ſincere Worſhipper of God.

18. O earth, cover not thou my bloud, and let my cry have no place.

18. If this be not true, let my bloud be left to the Dogs to lick, when I am dead; and let neither God nor man regard my Complaint while I am alive.

19. Alſo now behold, my wit-

19. But what need theſe imprecations? The great God

God who rules over all is my Witness; and can testify how just I have been toward my Neighbours, and how pious toward Himself.

ness is in heaven, and my record is on high.

20. From your judgment therefore (who, in stead of comforting my Innocence, scornfully set your selves to defame me) I appeal to His; and beseech Him with perpetual tears to vindicate me.

20. *My friends scorn me:* but *mine eye poureth out* tears *unto God.*

21. I am so assured of the goodness of my Cause, (as well as of his Justice,) that I wish for nothing more, than to have it speedily heard and tried by Him, in the same manner that pleas are held before earthly Judges.

21. *O that one might plead for a man with God, as a man* pleadeth *for his neighbour?*

22. For my Life cannot last long; and I know that when I am gone, I cannot return hither again, for Him to do me justice.

22. *When a few years are come, then I shall go the way* whence *I shall not return.*

CHAP.

CHAP. XVII.

ARGUMENT.

Here Job *desires he may be tried presently before God's Tribunal, his Life being just upon the point to expire, as he had said in the end of the former Chapter; and continues to urge again in this, because his Friends were very unfit Judges in his case, and had passed such a Sentence upon him, as upright men would never approve of. Whereby they had given him a new Vexation, to hear them talk so idly, and put him in hope of recovering his Happiness, if he would follow their Admonitions; when they saw him just dropping into the Grave, which was the only thing, he saith, that he could hope for.*

1. *My breath is corrupt, my days are extinct, the graves* are ready *for me.*

1. MY vital spirits are spent, they give but a glimmering and dying light; whereby I can see nothing but Graves on every side prepared for me.

2. Are there *not mockers with me? and doth not mine eye continue in their provocation?*

2. How can I support my spirits, when my Friends, who should comfort me, mock at all I say for my self? This so bitterly exasperates me, that I cannot take a

wink of ſleep, nor think of any thing elſe.

3. Once more therefore I beſeech Thee, O God, to aſſure me that Thou wilt judge my Cauſe Thy ſelf: Let ſome-body undertake for Thee: who is it that on thy behalf will ingage to do me right?

3. *Lay down now, put me in a ſurety with thee; who is he* that *will ſtrike hands with me?*

4. Not theſe Friends of mine; for they comprehend nothing of the way of thy Judgments: therefore Thou ſhalt not confer this honour on them, who talk ſo abſurdly.

4. *For thou haſt hid their heart from underſtanding: therefore ſhalt thou not exalt* them.

5. I muſt ſpeak the truth of them, (though it diſpleaſe them,) and not ſooth them up in their errours: for he that flatters his Friends, when he ſhould reprove them, may look long enough before either he or his Children find one that will deal ſincerely with them.

5. *He that ſpeaketh flattery to* his *friends, even the eyes of his children ſhall fail.*

6. This very perſon who ſpake laſt, hath made me a Proverb in every-body's mouth; and it is the vulgar paſtime to talk of my Calamities.

6. *He hath made me alſo a by-word of the people, and aforetime I was as a tabret.*

7. *Mine*

7. *Mine eye alſo is dim by reaſon of ſorrow, and all my members* are *as a ſhadow.*

7. No wonder then that exceſſive Sorrow hath darkned mine eyes; and that all the fleſh of my body is ſo conſumed, that I am but the Shadow of a man.

8. *Upright* men *ſhall be aſtonied at this, and the innocent ſhall ſtir up himſelf againſt the hypocrite.*

8. Upright men hereafter will be aſtoniſhed at the cruel ſentence which my Friends paſs upon me; and the innocent will reſolutely oppoſe the wicked, when he judges the worſe of Piety, becauſe of my Afflictions.

9. *The righteous alſo ſhall hold on his way, and he that hath clean hands ſhall be ſtronger & ſtronger.*

9. The righteous will not be moved by ſuch arguments to change his purpoſe of well-doing: much leſs will he do any evil action, but grow rather the better by Adverſity, and add Perſeverance to his Piety.

10. *But as for you all, do you return, and come now: for I cannot find* one *wiſe* man *among you.*

10. And truly I wiſh that all you, who have charged me ſo heavily, would conſider things better, and hearken to what I have ſaid: for I muſt tell you again, there is not a man of you that judges truly of my Caſe.

11. *My days*

11. Repent of your harſh

Cenſures before I die, as I muſt ſpeedily, my Joys being quite gone, and all the hopeful Deſigns, which had poſſeſſed my heart, being utterly ſubverted.

are paſt, my purpoſes are broken off, even *the thoughts of my heart.*

12. In ſtead whereof other thoughts are come to torment me; which will not let me ſleep in the night, nor enjoy any pleaſure in the day.

12. *They change the night into day: the light* is *ſhort becauſe of darkneſs.*

13. If I hope for any thing now, (as you would have me,) it is for a Grave: That's the only Houſe I can promiſe my ſelf; there I am going to reſt in a bed where I ſhall not be diſturbed.

13. *If I wait, the grave* is *mine houſe: I have made my bed in the darkneſs.*

14. I have already made ſo near an alliance with Death, that my Father and Mother and neareſt Kindred are nothing ſo near to me as Worms and Rottenneſs.

14. *I have ſaid to corruption, Thou* art *my father: to the worm,* Thou art *my mother, and my ſiſter.*

15. How vain then are all the hopes you would have me feed my ſelf withal? (XI. 15, 16, *&c.*) Who ſhall ſee, when I am ſure I ſhall not, the Happineſs you would have me look for here?

15. *And where* is *now my hope? as for my hope, who ſhall ſee it.*

16. *The*

16. *They ſhall go down to the bars of the pit, when* our *reſt together* is *in the duſt.*

16. All theſe Hopes you ſpeak of ſhall ſink down into the bottom of the grave; when you my Friends, as well as I, ſhall take up your lodging in the duſt.

CHAP. XVIII.

ARGUMENT.

In this Chapter Bildad *again takes up the Diſpute, and pretends to reply to what* Job *had ſaid. But I do not ſee any thing new, ſaving the deſcription he makes (as* Eliphaz *had done before him) of the Ruine which ſhall inevitably fall, according to the fixed rules of Providence, (ſo he fanſied) upon the Wicked and his family; notwithſtanding all the aſſiſtence that his Friends and Allies can lend him for his Preſervation. And this he ſeems to imply was the Fate of* Job; *whom he doth not ſo much as exhort to Repentance, (as he had done in his former Diſcourſe, Chap. VIII.) being very angry with him, that he had no higher eſteem of their Wiſdom.*

1. THEN *anſwered*

1. THEN *Bildad* the *Shuhite*, ſeeing *Job*

continue in his firſt opinion, roſe up, and ſaid,

Bildad the Shuhite, and ſaid,

2. How long ſhall we continue this Diſpute? Let us make an end of it, unleſs he will attend better to our Reaſons; then we will go on to argue with him.

2. *How long* will it be, e're *you make an end of words? mark, and afterwards we will ſpeak.*

3. To what purpoſe is it to talk with one who tells us we underſtand nothing, (XVII. 4, 10.) but looks upon us as a company of dull Beaſts, into whom nothing of Wiſdom will enter?

3. *Wherefore are we counted as beaſts,* and *reputed vile in your ſight?*

4. Such is his Paſſion; which will not let him ſee how he himſelf, like a wild Beaſt, tears his own Soul in pieces with impatient Anger. What art thou, that God for thy ſake ſhould ceaſe to govern the World by his known Laws, which are fixt and immutable?

4. *He teareth himſelf in his anger: ſhall the earth be forſaken for thee? and ſhall the rock be removed out of his place?*

5. Say what thou wilt, it is an everlaſting Truth, that the Wicked ſhall not continue in the Splendour wherein we ſometime ſee him: but though he ſeem to ſit as by a great fire, (warm in his

5. *Yea, the light of the wicked ſhall be put out, and the ſpark of his fire ſhall not ſhine.*

6. *The*

wealth and honour and power,) there ſhall not remain ſo much as a ſpark to comfort him.

6. The light ſhall be dark in his tabernacle, and his candle ſhall be put out with him.

6. The glory of his Family ſhall be turned into contempt, and all their joy ſhall end in ſorrow.

7. The ſteps of his ſtrength ſhall be ſtreightned, and his own counſel ſhall caſt him down.

7. The attempts which his power makes to preſerve his Greatneſs, ſhall but more perplex him: and his own devices ſhall prove his overthrow.

8. For he is caſt into a net by his own feet, and he walketh upon a ſnare.

8. He ſhall intangle himſelf by his own wiles; and, having contrived himſelf into danger, every ſtep he takes in purſuance of his deſigns, ſhall further inſnare him.

9 The grin ſhall take him *by the heel,* and *the robber ſhall prevail againſt him.*

9. Before he is aware he ſhall find it ſo impoſſible to diſengage himſelf; that they who thirſt after his bloud, or wealth, or place, ſhall eaſily lay hold on him.

10. The ſnare is *laid for him in the ground, and a trap for him*

10. He ſhall not foreſee his danger; but be caught as a Bird or a Beaſt in a Snare or Trap, when he

thinks himſelf ſecure in his proceedings.

11. Then he ſhall be ſurrounded with a thouſand Terrours; and which way ſoever he runs to ſave himſelf, he ſhall meet with them.

12. He ſhall pine away till he hath no ſtrength remaining: for nothing but Miſchief ſhall attend and accompany him in every place.

13. Rottenneſs ſhall eat up his bones; I ſay, his very bones ſhall rot and be conſumed.

14. Whatſoever he relies upon for the ſupport of himſelf and Family, it ſhall utterly fail him; nay, help to haſten his Death, the moſt dreadful of all his Enemies.

15. That man had beſt take heed, who ſhall have a mind to dwell in his Houſe when he hath left it; for thunder and lightning ſhall deſtroy it.

16. And it ſhall never be built up again, nor ſhall his Family be reſtored; but be

in the way.

11. *Terrours ſhall make him afraid on ever ſide, and ſhall drive him to his feet.*

12 *His ſtrength ſhall be hunger-bitten, and deſtruction* ſhall be *ready at his ſide.*

13. *It ſhall devour the ſtrength of his skin:* even *the firſt-born of death ſhall devour his ſtrength.*

14. *His confidence ſhall be rooted out of his tabernacle, and it ſhall bring him to the king of terrours.*

15. *It ſhall dwell in his tabernacle, becauſe* it is *none of his: brimſtone ſhall be ſcattered upon his habitation.*

16. *His roots ſhall be dried up beneath, and above*

ſhall

ſhall his branch be cut off.

like a Tree, whoſe roots are ſo dried up in the earth, that it ſhall never ſhoot forth any more branches.

17. *His remembrance ſhall periſh from the earth, and he ſhall have no name in the ſtreet.*

17. His very Memory ſhall periſh, as well as himſelf; and his Name never be mentioned among men, unleſs it be to make him infamous.

18. *He ſhall be driven from light into darkneſs, and chaſed out of the world.*

18. He ſhall be caſt out of his ſplendid Greatneſs into ſome obſcure Grave; and removed out of the World as ſome unclean thing.

19. *He ſhall neither have ſon nor nephew among his people, nor any remaining in his dwellings.*

19. None of his Deſcendents ſhall ſurvive him; nor any of his Kindred remain to keep up his Name.

20. *They that come after* him *ſhall be aſtonied at his day, as they that went before were affrighted.*

20. Future times ſhall read of this ſevere Vengeance of God upon him with aſtoniſhment; as they who ſee it ſhall be ſeized with horrour.

21. *Surely ſuch* are *the dwellings of the wicked, and this* is *the place* of him that *knoweth not God.*

21. Certain it is, that this is a juſt deſcription of the miſerable condition of the Wicked: they that do not honour God, ſhall thus be abaſed.

CHAP.

CHAP. XIX.

ARGUMENT.

The purpoſe of this Chapter (in which Job *replies to* Bildad*) is to ſhew, that it would be ſufficient for him alſo merely to repeat the ſame things, as they had done in Ten Diſcourſes: But the more to aggravate their want of Compaſſion, or rather Cruelty, toward him, he repreſents ſeveral new things, which made his condition more deplorable than he had hitherto ſaid. One of which was, that he could not tell the Reaſon why God dealt thus with him: who notwithſtanding was ſo gracious, that in the depth of this Miſery and Anguiſh, He affords him a glimmering of a comfortable Hope, (which began now to appear in his Soul, and which he had hitherto wanted,) that God would at laſt take pity upon him, and ſhew his Friends their errour, by reſtoring him to his former Health and Splendour. That ſeems to be the literal meaning of the* 25. *and* 26. *verſes, and of the two next that follow: where, among other things, he ſays he doubted not but his Redeemer ſhould* ſtand laſt upon the earth, *(ſo it is in the Hebrew, the word* day *not being there,) that is, quite overcome the Devil, and deliver him from theſe Diſtreſſes; like a mighty Conquerour, who keeps*

the

the field, when all his oppoſers are routed and fled away. But in this he was, as S. Auſtin *calls him,* eximius Prophetarum, *and propheſied of the Reſurrection of the Body at the laſt day.*

1. *THEN Job anſwered, and ſaid,*

1. THEN *Job*, hearing him alſo repeat his former diſcourſe, (Ch. VIII.) wherein he reflected on him as a Wicked man, burſt out again into theſe words.

2. *How long will ye vex my ſoul, and break me in pieces with words?*

2. Will you never ceaſe to torment me, and to break my very heart with your words, which grate upon me as ſorely as all the Miſeries I endure?

3. *Theſe ten times have ye reproached me: you are not aſhamed* that *you make your ſelves ſtrange to me.*

3. You have reproached me often enough, one would think; and yet you are not aſhamed to continue your hard-hearted Cenſures, as if I were a perfect Stranger, and my manner of life utterly unknown to you.

4. *And be it indeed* that *I have erred, mine errour remaineth with my ſelf.*

4. Suppoſe that I have done amiſs, (which is more than you know,) I ſuffer ſufficiently for it; and it doth not become you to increaſe my Sufferings by your Reproaches.

5. But

5. But if you will ſtill proceed to lift up your voice to declaim againſt me, and alledge my Calamities, which have made me contemptible, as an argument to condemn me;

5. *If indeed you will magnifie* your ſelves *againſt me, and plead againſt me my reproach:*

6. Let this anſwer ſuffice you: That I am ſenſible it is God's doing; who, having laid me thus low, and inviron'd me with unavoidable Miſeries, calls upon you to compaſſionate rather than reproach me.

6. *Know now that God hath overthrown me, and hath compaſſed me with his net.*

7. And my Caſe is the more pitiable, becauſe I know not the Cauſe of all this; nor can have any audience or redreſs, though I appeal to God with the loudeſt cries, and proteſt to Him that I am innocent.

7. *Behold, I cry out of wrong, but I am not heard: I cry aloud, but* there is *no judgment.*

8. There is no way open for my eſcape; but his Plagues ſurround me ſo on every ſide, that I am at my wits end, and know not which way to turn my ſelf.

8. *He hath fenced up my way that I cannot paſs, and he hath ſet darkneſs in my paths.*

9. He hath not merely ſtript me of my Ornaments, and taken that Dignity and

9. *He hath ſtript me of my glory, and taken*

the

the crown from *my head.*

10. *He hath deſtroyed me on every ſide, and I am gone: and mine hope hath he removed like a tree.*

11. *He hath alſo kindled his wrath againſt me, and he counteth me unto him as* one of *his enemies.*

12. *His troups come together, and raiſe up their way againſt me, and encamp round about my tabernacle*

13. *He hath put my brethren far from me, and mine acquaintance are verily eſtranged from me.*

Authority from me wherewith I was inveſted;

10. But brought me to ſuch utter Ruine, that, like a Tree pluck'd up by the very roots, I have not ſo much as Hope remaining, which is the only comfort of the miſerable.

11. For he hath done all this with ſuch violence, as if He were extremely incenſed againſt me, and look'd upon me as his Enemy.

12. Whole Armies of Evils, by his order, have at the ſame time invaded me; and laid ſuch a ſtreight ſiege to me, that not the ſmalleſt Comfort I had could eſcape their fury.

13. I look'd for ſome relief from my Brethren; but they were ſo aſtoniſht at the number and dreadfulneſs of my Calamities, that they durſt not approach me: and as for my Neighbours, who formerly ſo much courted my acquaintance, they truly kept aloof off, as if they had never known me.

14. They

14. They whom Nature inclined to it have failed to perform the duties of Humanity towards me; and they to whom I was tied by a ſtronger bond than Nature, have forgotten the Friendſhip there was between us.

14. *My kinſfolk have failed, and my familiar friends have forgotten me.*

15. They that have been kindly entertain'd at my houſe, nay, the people of my Family, have forgot the reſpect they were wont to give me; and look upon me as if they had no relation to me.

15. *They that dwell in mine houſe, and my maids count me for a ſtranger: I am an aliant in their ſight.*

16. I called to my Slave, and he regarded not what I ſaid; no, not when I beſeech-ed him as if he had been my Maſter.

16. *I called my ſervant, and he gave* me *no anſwer: I entreated him with my mouth.*

17. Which is the leſs wonder, ſince I am become ſo loathſome that my Wife will not come near me; though I have conjured her to it by the dear memory of our Children, thoſe common pledges of our mutual love.

17. *My breath is ſtrange to my wife, though I intreated for the childrens* ſake *of mine own body.*

18. After theſe examples young Children and Fools

18. *Yea, young children deſpiſed me;*

me; I aroſe, and they ſpake againſt me.

deſpiſe me: and when I riſe up to invite them to me, abuſive language is all the return they make to my Courteſie.

19. *All my inward friends abhorred me: and they whom I loved are turned againſt me.*

19. And, which is worſt of all, the men whom I intruſted with my greateſt Secrets, cannot endure me; and they who have received ſo many tokens of my Love are become mine Enemies.

20. *My bone cleaveth to my skin, and to my fleſh, and I am eſcaped with the skin of my teeth.*

20. All theſe Afflictions have ſo waſted me, that I am little more than skin and bone: a Mouth to complain withal is all the fleſh that is left me.

21. *Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me.*

21. O ye my Friends, (if you ſtill deſerve that name,) who are the only perſons that undertake to comfort me, have pity, have pity, I beſeech you, upon a miſerable wretch; and conſider what Wounds the hand of God hath given me.

22. *Why do ye perſecute me as God, and are not ſatisfied with my fleſh?*

22. Will you aſſume the ſame Prerogative, and think you have the ſame right to afflict me? And doth it not ſuffice you to ſee my Body

dy all conſumed, but you will vex my very Soul alſo with your perverſe reaſonings?

23. Oh that the Proteſtations and Appeals I have ſo often made might remain upon record, and be regiſtred in the publick Acts and Monuments!

23. *Oh that my words were now written! oh that they were printed in a book!*

24. May they be graven upon a plate of lead with an iron pen; nay, cut into a rock or marble pillar to continue to all Poſterity!

24. *That they were graven with an iron pen and lead in the rock for ever!*

25. For my Hope, which was as dead as my ſelf, (XVII. 13, 15. XIX. 10.) begins to revive, becauſe, though I ſeem for the preſent to be forſaken of God, yet I know that He can hereafter deliver me out of this miſerable condition, ſince He lives for ever; and will, I doubt not, at laſt appear victorious over all the Enemies which now oppreſs me.

25. *For I know* that *my Redeemer liveth, and* that *he ſhall ſtand at the latter* day *upon the earth.*

26. And though the Worms, which have eaten my Skin, ſhould proceed to

26. *And* though *after my skin,* worms *deſtroy*

this

this body, *yet in my flesh shall I see God.*

consume the rest of this wretched Body; yet I feel my Soul inspired with a comfortable belief, that before I die I shall see my self restored, by the mercy of God, to a happy estate.

27. *Whom I shall see for my self, and mine eyes shall behold, and not another*; though *my reins be consumed within me.*

27. He will not let me always lie under these Reproaches; but I begin to assure my self, that with these very eyes I shall see Him vindicate my Innocence: not only others, but I my self shall live to see it; and I even faint away with vehement desire to behold that happy day.

28. *But ye shall say, Why persecute we him, seeing the root of the matter is found in me?*

28. Which will make you repent that you have thus persecuted me; who have not without ground thus long disputed this matter with you, but am sure the right lies on my side, and not on yours.

29. *Be ye afraid of the sword: for wrath* bringeth *the punishments of the sword, that ye may know* there is *a judgment.*

29. Take my advice therefore in good time, and dread the just displeasure of God against you for your perverse Reasonings, (for his wrath punishes mens iniquity with

the ſword or ſome ſuch ſore Vengeance,) whereby you will know to your coſt, that there is a more righteous Judgment than yours.

CHAP. XX.

ARGUMENT.

The abrupt beginning of this ſpeech of Zophar *ſhews that he was in a paſſion; which, though he pretends to bridle it, would not let him calmly conſider the Proteſtation which* Job *had made of his Innocence. But he goes on in the old Common place of the certain Downfall of the Wicked, be he never ſo powerful and well ſupported. Which he illuſtrates indeed after an excellent faſhion, with great variety of Figures, and remarks upon Hiſtories as old as the World. In ſome of which he had obſerved, that the Wicked after their Fall had made notable attempts to get up again; but by the hand of God were ſo cruſhed, that they could never riſe more. All the flaw in his Diſcourſe is this, (which was common to him with the reſt,) that he imagined God never varied from this methood; and therefore* Job, *without doubt, was a very bad man, though*

it

it did not appear he was, any other way, but by his Infelicity.

1. *THEN answered Zophar the Naamathite, and said,*

2. *Therefore do my thoughts cauſe me to anſwer, and for this I make haſte.*

3. *I have heard the check of my reproach, and the ſpirit of my underſtanding cauſeth me to anſwer.*

4. *Knoweſt thou not this of old, ſince man was placed upon earth,*

5. *That the triumphing of the wicked is ſhort, and the joy of the hypocrite but for a moment?*

6. *Though his*

1. HERE *Zophar*, though he had no new thing to produce, haſtily interrupted *Job*, and ſaid,

2. Theſe words of thine make my former thoughts return again; and do ſo provoke me, that I am not able to forbear ſpeaking any longer.

3. While thou pretendeſt to correct my Errours, I have heard my ſelf rather ſhamefully reproached: yet I will not ſuffer my Paſſion to reply, but the clear light of my Underſtanding ſhall anſwer for me.

4. It ſeems thou doſt not yet underſtand, though it be a Truth as old as the World,

5. That the Happineſs which the Wicked, and he that conterfeits Piety, ſo much boaſt of, is of no long ſtanding; and will continue but for a few moments.

6. Though he ſhould be

advanced to the higheſt pitch of humane Greatneſs, and overtop all mankind, as much as the higheſt trees do the loweſt ſhrubs;

excellency mount up to the heavens, and his head reach unto the clouds:

7. Yet he ſhall fall as low as his dunghil, and, like it, be caſt out for ever with contempt: They who ſaw him ſo flouriſhing ſhall be aſtoniſh'd at his Ruin, and ask with amazement, What is become of him?

7. Yet *he ſhall periſh for ever, like his own dung: they which have ſeen him, ſhall ſay, Where is he?*

8. For his Happineſs hath no firmer foundation than a Dream, of which we have no remembrance in the morning; or if we have, all the rich furniture and feaſts which appear to us in our ſleep, vaniſh in an inſtant as ſoon as we awake.

8. *He ſhall flie away as a dream, and ſhall not be found: yea, he ſhall be chaſed away as a viſion of the night.*

9. Juſt ſo ſhall he paſs away, and all his Glory with him: Thoſe eyes that were wont to gaze upon it with envy, ſhall loſe the ſight of it, and never behold it more.

9. *The eye alſo which ſaw him, ſhall* ſee him *no more; neither ſhall his place any more behold him.*

10. His Children ſhall have enough to do to pacify the rage of the Poor, whom

10. *His children ſhall ſeek to pleaſe the poor,*

and

and his hands ſhall reſtore their goods.

he hath oppreſſed; and he ſhall be forced with ſhame to reſtore with his own hands the goods he hath extorted from them.

11. *His bones are full* of the ſin *of his youth, which ſhall lie down with him in the duſt.*

11. His very Bones are full of pain and anguiſh. All which Puniſhments of his ſecret Sins ſhall ſtick to him till they bring him to his Grave.

12. *Though wickedneſs be ſweet in his mouth,* though *he hide it under his tongue:*

12. Though Wickedneſs, like ſome dangerous meats, be pleaſant in the acting, as they are in the chewing; ſo that a man is as deſirous to continue it, as a Glutton is to keep a long reliſh of thoſe ſweet morſels upon his palate:

13. Though *he ſpare it, and forſake it not; but keep it ſtill within his mouth:*

13. Though he will by no means part with it, when he is told the danger; but ſtill retains it, as the other doth that meat in his mouth, which he is told is no better than poiſon:

14. Yet *his meat in his bowels is turned,* it is *the gall of aſps within him.*

14. Yet after it is committed it wrings and gripes the Conſcience; as thoſe dainty bits, when they are ſwallowed, do the bowels:

the pleaſure is turned into pain, the ſweetneſs into ſuch bitterneſs as brings the moſt ſudden deſtruction.

15. His ill-gotten Goods, for inſtance, which he devoured with ſo much greedineſs and unſatiable deſire, ſhall never thrive with him; but he ſhall be forced to refund them with a torment far exceeding the pleaſure wherewith he got them: God himſelf ſhall violently force them from him, and all his other Riches together with them.

15. *He hath ſwallowed down riches, and he ſhall vomit them up again: God ſhall caſt them out of his belly.*

16. Which ſhall prove as great and as deadly a Torture to him, as if, when he ſqueezed the poor, he had ſuck'd the poiſon of Aſps, or been bitten with a Viper.

16. *He ſhall ſuck the poiſon of aſps: the viper's tongue ſhall ſlay him.*

17. This ſhall be his portion, in ſtead of the pleaſures of Nature and Art; which he flattered himſelf would flow in ſeveral ſtreams to him pepetually.

17. *He ſhall not ſee the rivers, the flouds, the brooks of honey and butter.*

18. He may endeavour again with new labour to

18. *That which he laboured for ſhall*

ſhall he reſtore, & ſhall not ſwallow it down: according to his ſubſtance ſhall the reſtitution be, and he ſhall not rejoyce therein.

repair his broken fortune; but it ſhall be in vain: though he ſhould get as much Riches as he had before his change, he ſhall have no joy in them.

19. *Becauſe he hath oppreſſed, and hath forſaken the poor*, becauſe *he hath violently taken away an houſe which he builded not:*

19. When he hath with new Oppreſſions grinded the poor, and left them deſtitute, when he hath violently ſeized on a Houſe, he ſhall not be able to build it.

20. *Surely he ſhall not feel quietneſs in his belly, he ſhall not ſave of that which he deſired.*

20. When he hath turned, as we ſay, every ſtone, and been as reſtleſs as a Woman in travail; all his pains ſhall bring forth nothing of that which he deſired.

21. *There ſhall none of his meat be left; therefore ſhall no man look for his goods.*

21. He ſhall have no more left him to eat, than he was wont to leave for others; which ſhall put him out of all hope of mending his condition.

22. *In the fulneſs of his ſufficiency he ſhall be in ſtreights: every hand of the wicked ſhall come upon him.*

22. The greater fulneſs you can ſuppoſe him to regain of worldly Goods, the more he ſhall be diſtreſſed; for the hand of every man whom he hath afflicted ſhall

lay hold on him to demand ſatisfaction.

23. God himſelf alſo ſhall diſturb him in his Enjoyments, with the ſoreſt effects of his Divine Vengeance; which ſhall come pouring down from Heaven, when he thinks himſelf moſt ſecure.

23. When *he is about to fill his belly*, God *ſhall caſt the fury of his wrath upon him, and ſhall rain* it *upon him, while he is eating.*

24. He ſhall run from a leſſer Danger to fall into a greater; as if one, avoiding the weapon in a man's hand, ſhould be ſhot through with a bow of ſteel.

24. *He ſhall flee from the iron weapon*, and *the bow of ſteel ſhall ſtrike him through.*

25. And though he ſhould draw the ſhaft out of his body, and the wound in his bowels ſhould be healed, he ſhall not eſcape ſo; for Terrours ſhall perpetually accompany him.

25. *It is drawn and cometh out of the body; yea, the gliſtring ſword cometh out of his gall; terrours* are *upon him.*

26. Nothing but dreadful Dangers ſhall wait for him in thoſe places where he hoped for Safety: a Fire not kindled by man ſhall devour him; and the ſame Peſtilence or Burning-fever ſhall take hold of the reſt of his Family.

26. *All darkneſs* ſhall be *hid in his ſecret places: a fire not blown ſhall conſume him; it ſhall go ill with him that is left in his tabernacle.*

27. *The*

27. *The heaven ſhall reveal his iniquity: and the earth ſhall riſe up againſt him.*

27. The Heaven by thunder, Lightning or Tempeſts ſhall declare it ſelf his enemy; and the Earth by Wild beaſts, or Serpents, or ſome other way, ſhall make war againſt him.

28. *The increaſe of his houſe ſhall depart,* and his goods *ſhall flow away in the day of his wrath.*

28. His whole Revenue ſhall melt away as waters poured out, in the day when God intends to puniſh him.

29. *This is the portion of a wicked man from God, and the heritage appointed unto him by God.*

29. This is the portion which God the righteous Judge will allot to the Wicked: thus will the Almighty reward his Blaſphemies, or his other proud and inſolent words.

CHAP.

CHAP. XXI.

ARGUMENT.

To bring the Diſpute to a ſpeedier iſſue, Job *(after a ſhort preface, reproving their Incivility) comes cloſe to the buſineſs: and doth not content himſelf merely with denying what they had ſaid, but ſhews them where the falſity in their Diſcourſe lay;* viz. *in concluding an Univerſal from ſome Particulars. For he maintains, from as good Hiſtory and Obſervations as they could produce, that, though God do make ſome Wicked men ſuch examples of his Vengeance, as they had ſaid, yet He lets others, and they of the vileſt ſort, Atheiſts and Deriders of Divine Providence, live proſperouſly, and die peaceably, and have ſtately Monuments built to perpetuate their Memory. In brief, he ſhews there is great varity in God's proceedings about the Puniſhment of the Wicked; which makes them ſo hold as they are in their Impiety. And ſeems to have reſpect to the Hiſtory of* Iſhmael, *who was* a wild, *or barbarous,* man, *graſping at all he could lay his hands on, and perſecuting* Iſaac; *and yet had XII Princes deſcended from him, ſettled in their ſeveral Fortreſſes, as we read XVI.* Gen. 12. *XVII.* 20. *XXV.* 16. *And it is poſſible, to the Hiſtory of* Eliphas *his*

own

own Country: Esau his Ancestour being very rich, XXXVI. Gen. 6, 7.) and having many Dukes, whose posterity afterward advanced themselves to the title of Kings, that sprang from him, before there was any King over the Children of Israel. *XXXVI. Gen. 15, 31.*

1. BUT *Job answered, and said,*

1. BUT *Job*, who knew the falseness of this Assertion, (in which *Zophar* secretly struck at him,) That God always punishes Sinners in this manner, would not let it pass without Answer, and therefore said again unto them;

2. *Hear diligently my speech, and let this be your consolations.*

2. Let me prevail with you, to attend better than you have done hitherto to my Discourse: Do me this kindness, and it shall serve in stead of all the Consolations I promised my self from you.

3. *Suffer me that I may speak; and after that I have spoken, mock on.*

3. Hear me patiently, and do not so hastily interrupt me as *Zophar* just now did; (XX. 2.) who, after I have done, may begin, if he please, to deride me again.

4. *As for me,*

4. Have I not all this while

while made my Appeal to God? why then do you interrupt me, and take upon you to pronounce that Sentence which I expect from Him alone? But if my Complaint had been to you, yet, ſeeing there is juſt cauſe for it, can I chuſe but be vext to ſee you will not hear me patiently?

is my complaint to man? and if it were ſo, *why ſhould not my ſpirit be troubled?*

5. Conſider well my Miſery, and being aſtoniſht at the greatneſs of it, and of your Rudeneſs, be ſo civil now as to impoſe ſilence on your ſelves, while I am ſpeaking to you.

5. *Mark me, and be aſtoniſhed, and lay* your *hand upon* your *mouth.*

6. I am ſure I my ſelf am aſtoniſht at the very remembrance of it: were I free from it, yet the thought of what is paſt makes every joynt of my body tremble.

6. *Even when I remember, I am afraid, and trembling taketh hold on my fleſh.*

7. Let me therefore again deſire you to anſwer me this queſtion more leiſurely; If what you have ſaid be true, how come we to ſee ſo many wicked men not only enjoy all the Good things of this life, but grow old in

7. *Wherefore do the wicked live, become old, yea, are mighty in power?*

8. *Their*

their enjoyment, and want no Honour or Power to which Riches can advance them?

8. Their ſeed is eſtabliſhed in their ſight with them, and their off-ſpring before their eyes.

8. Nay, live to ſee their Children ſettled in the World; yea, their Childrens children grow up like young plants before their eyes?

9. Their houſes are ſafe from fear, neither is the rod of God upon them.

9. There is no body diſturbs their Tranquillity in any of their habitations; nor doth God inflict any Puniſhment on them for their ſins:

10. Their bull gendreth and faileth not; their cow calveth, and caſteth not her calf.

10. But extends his care even to their Herds of Cattel; where the Kine never fail to conceive, and in due time bring forth their Calves, and do not miſcarry.

11. They ſend forth their little ones like a flock, and their children dance.

11. And ſo do their flocks of Sheep, with whom their Wives may be compared; who bring forth their little ones as eaſily and as numerouſly: and their Children dance about their houſes, like the little Lambs which skip about their fields.

12. They take

12. They lift up their voice,

voice, and ſing to the timbrel and harp: they dance for joy at the ſound of the pipe.

the timbrel and harp, and rejoyce at the ſound of the organ.

13. In a word, they prolong their days to a great old age, in all manner of pleaſure; and then do not lie long languiſhing on a bed of Sickneſs or Pain, but go eaſily and ſuddenly to their grave.

13. *They ſpend their days in wealth, and in a moment go down to the grave.*

14. And yet theſe are the men that never think of God; or, if they do, preſently bid thoſe thoughts be gone; for they deſire to have nothing to do with Him or with his Laws.

14. *Therefore they ſay unto God, Depart from us; for we deſire not the knowledge of thy ways.*

15. They know no ſuch Being, they ſay, as the Almighty; nor do they owe Him any ſervice; and if they ſhould worſhip and ſerve Him, they do not believe they ſhall be a whit the better for it.

15. *What is the Almighty, that we ſhould ſerve him? and what profit ſhould we have if we pray unto him?*

16. Do not imagine that I am of their opinion; I know very well that they cannot make themſelves rich and proſperous without

16. *Lo, their good is not in their hand: the counſel of the wicked is far from me.*

17. *How*

God; and therefore far be it from me to joyn with them in their Impiety.

17. *How oft is the candle of the wicked put out? and* how oft *cometh their destruction upon them? God distributeth sorrows in his anger.*

17. But yet, I say, how oft is it that we see the Joy of these Wicked men extinguished? Sometimes indeed God takes a speedy Vengeance on them; but it is not his usual course to destroy them, and to give them such Plagues and Torments (as you speak of) for their portion.

18. *They are as stubble before the wind, and as chaff that the storm carrieth away.*

18. We do not see them so frequently, as you say, driven away like Stubble before the wind, and all their Estates scattered like the Chaff which is blown away with a storm.

19. *God layeth up his iniquity for his children: he rewardeth him, and he shall know it.*

19. And when doth God punish the Iniquity of the wicked in his Children, (as you pretend he always doth XX. 10.) and that while he lives and beholds it himself?

20. *His eyes shall see his destruction, and he shall drink of the*

20. It is not such a common thing as you make it, for him to see his own Ruine, and to feel the effects of

of the dreadful wrath of the Almighty.

21. As for what befalls his Children when he is dead, he concerns not himſelf: it is nothing to him though they be cut off in their moſt flouriſhing eſtate.

22. Shall we be ſo bold as to inſtruct God how to govern the World? and tell Him He is not juſt, unleſs He puniſh the Wicked when we expect it? He judges the higheſt Beings, and therefore knows ſure how to govern us.

23. Who muſt not think to tie Him to our Rules. For one man dies in the higheſt and firmeſt worldly Proſperity, meeting with nothing all his days to diſturb his Quiet and Tranquillity.

24. Health as well as Riches accompany him to his grave; his Ribs are fat, and his Bones full of marrow, even in his old age:

25. When another man (who perhaps is better than

wrath of the Almighty.

21. *For what pleaſure* hath *he in his houſe after him, when the number of his moneths is cut off in the midſt?*

22. *Shall* any *teach God knowledge? ſeeing he judgeth thoſe that are high.*

23. *One dieth in his full ſtrength, being wholly at eaſe and quiet.*

24. *His breaſts are full of milk, and his bones are moiſtened with marrow.*

25. *And another dieth in the bitter-*

bitterneſs of his ſoul, and never eateth with pleaſure.

he) dies in great Pain and Anguiſh; after a miſerable Life, in which he never enjoyed any Pleaſure.

26. *They ſhall lie down alike in the duſt, and the worms ſhall cover them.*

26. They ſhall both alike have the Duſt for their bed, and Worms for their covering; and no diſtinction, that we can ſee, be made between them.

27. *Behold, I know your thoughts, and the devices* which *ye wrongfully imagine againſt me.*

27. I am ſenſible that in all this I very much contradict your thoughts; which are as well known to me as to your ſelves: I ſee by what Arguments you are ſtudying to oppreſs me.

28. *For ye ſay, Where is the houſe of the prince? and where* are *the dwelling-places of the wicked?*

28. I hear you ſay within your ſelves, What is become of the Houſe of *Job*, who lived like a Prince? what difference is there between him, and thoſe wicked men whoſe Dwelling-places are deſtroyed?

29. *Have ye not aſked them that go by the way? and do ye not know their tokens?*

29. But let me anſwer you; or rather go and ask the firſt paſſengers you meet with, (for it is a thing vulgarly known, and they are not intereſſed in our Diſputes,) let them tell you

their obſervations about Gods Providence:

30. Which all agree in this, that the Wicked is ſpared very often in a common Calamity; though it be very general as well as terrible, yet many of them eſcape it.

30. *That the wicked is reſerved to the day of deſtruction; they ſhall be brought forth to the day of wrath?*

31. Which makes the Wicked ſo bold, that none dare reprove him: much leſs is he in danger of being puniſhed for his Offences, ſince God ſpares him, and Man dreads him.

31. *Who ſhall declare his way to his face? and who ſhall repay him* what *he hath done?*

32. The Pomp of his Funeral is anſwerable to the Splendour wherein he lived; and a ſtately Monument is raiſed to preſerve his memory, and repreſent him as if he were ſtill living.

32. *Yet ſhall he be brought to the grave, and ſhall remain in the tomb.*

33. There he lies quietly in the earth, and none diſturbs his aſhes: he ſuffers nothing but what all men ſhall do after him, as innumerable have done before him.

33. *The clods of the valley ſhall be ſweet unto him; and every man ſhall draw after him, as* there are *innumerable before him.*

34. See then how ill you diſcharge the office of Comforters, whoſe Anſwers have

34. *How then comfort ye me in vain, ſeeing in your*

your answers there remaineth falsehood?

so little truth in them. For you maintain that Prosperity is the inseparable companion of Piety; when everybody can tell you, that none flourish more than the Wicked, and that Calamities are common to all Mankind.

CHAP. XXII.

ARGUMENT.

Though Job *had clearly stated the Controversie in the foregoing Chapter, yet* Eliphaz *would not yield; but begins the Combate a* third *time, without any ground at all, but a pure mistake, as I have expressed it in the first verse. And to avoid the Reproof, which had been given him, of repeating merely the same things; he now brings in a Catalogue, though without any proof, (so much was his anger and bitterness increased,) of the particular Sins, both against God and against his Neighbour, of which he supposes* Job *to have been guilty. Else, he still boldly concludes, God would not have punished him with such severity, that there was not a greater instance of his Indignation to be found*

any-where; unleſs it was in the Old World, and in Sodom. *Yet he hath ſo much Moderation, that he invites him at laſt to Repentance, and promiſes him the happy fruit of it; as he had done in his* firſt *Speech, but not in his* ſecond. *Nay, he tells him, in concluſion, for his incouragement, that he ſhould be able to do as much for a Nation, as* Ten *righteous men, could they have been found there, might have done for* Sodom.

1. THEN *Eliphaz*, not being able to deny all this, and yet not minding the ſcope of it, (but imagining *Job* had accuſed the Divine Providence of Injuſtice, in ſuffering the Wicked to proſper, and the Righteous to be afflicted,) grew very angry, and ſaid,

1. *THEN Eliphaz the Temanite anſwered and ſaid,*

2. Is God ever the better for any thing that we do? Becauſe a wiſe man receives great benefit by his Vertue, ſhall we think that God is a Gainer by it too, and that He is bound to reward it?

2. *Can a man be profitable unto God, as he that is wiſe may be profitable unto himſelf?*

3. Doth He, who needs nothing, (being Poſſeſſour of all things,) deſire thou ſhouldſt be righteous for His

3. Is it *any pleaſure to the Almighty, that thou art righteous? or*

is

is it *gain* to him, *that thou makeſt thy ways perfect?*

own advantage? or will it turn to His profit, if thou liveſt never ſo unblameably?

4. *Will he reprove thee for fear of thee? will he enter with thee into judgment?*

4. Or, on the contrary, is He afraid thou ſhouldſt hurt Him by thy Sins, and will therefore puniſh them? Is this the reaſon that He now afflicts thee, to prevent the damage they might do Him?

5. Is *not thy wickedneſs great? and thine iniquities infinite?*

5. Are not rather thy Sins againſt God and againſt Men ſo great and ſo numberleſs, that no other Cauſe is to be ſought of thy ſore and multiplied Puniſhments?

6. *For thou haſt taken a pledge from thy brother for nought, and ſtripped the naked of their cloathing.*

6. For (to begin with thoſe againſt Man) thou haſt been a Tyrant, and exacted Pawns of thine own Kindred for little or nothing; and haſt ſtript even thoſe of their Garments, who had no more but juſt to cover their nakedneſs.

7. *Thou haſt not given water to the weary to drink, and thou haſt*

7. Thou haſt been hard-hearted to the weary Traveller, when thou ſaweſt him ready to die with

thirſt or with hunger.

withholden bread from the hungry.

8. But as for the Great and the Powerful, all thy eſtate was at his ſervice: if he brought the title to any Land in queſtion, he was ſure to carry the Cauſe by thy Favour to him.

8. *But* as for *the mighty man, he had the earth, and the honourable man dwelt in it.*

9. When at the ſame time the poor Widows and Orphans (whoſe protection God hath in a ſpecial manner commended to us) could not obtain the favour of having Juſtice done them; but were cruſh'd and broken by thee, and had all the means of defending themſelves taken from them.

9. *Thou haſt ſent widows away empty, and the arms of the fatherleſs have been broken.*

10. Thou art guilty, ſure enough, of ſome ſuch Sins as theſe, which are the cauſe that now thou art beſet with theſe Calamities, and moſt dreadful Plagues have on a ſudden confounded thee.

10. *Therefore ſnares* are *round about thee, and ſudden fear troubleth thee;*

11. Oh thy Blindneſs! doſt thou not yet ſee how God hath proportioned thy Puniſhment to thy Crimes? hath the depth of the Af-

11. *Or darkneſs* that *thou canſt not ſee, and abundance of waters cover thee.*

12. Is

afflictions wherein thou art plung'd, quite taken away all ſenſe from thee.

12. *Is not God in the height of heaven? and behold the height of the ſtars, how high they are.*

12. Is not God above the Heavens? behold, He is the Head and Governour of the Stars, although they be ſo high; and therefore how ſhouldſt thou think to eſcape his Juſtice?

13. *And thou ſayeſt, How doth God know? can he judge through the dark cloud?*

13. But perhaps thou fanſieſt (ſuch is thy Impiety againſt Him, as well as Cruelty to thy Neighbour) that, becauſe He is ſo high, He minds not what is done here below: or that He cannot diſcern the difference of things ſo very remote, through ſuch a miſt as is between us.

14. *Thick clouds are a covering to him, that he ſeeth not; and he walketh in the circuit of heaven.*

14. He is wrapt, thou imagineſt, in ſuch thick Clouds, that they obſcure us from his ſight: or He is confined to the Heavens, and ſo buſied in their affairs, that He hath no leiſure to attend to ours.

15. *Haſt thou marked the old way which wicked*

15. But didſt thou never obſerve, or haſt thou forgotten, the courſe of the

old Atheiſtical World, who ran licentiouſly into all manner of Wickedneſs?

16. To whom God therefore put a ſtop, by deſtroying them before their time, and carrying them quite away with the Floud, when they thought themſelves firmly ſetled in the earth;

17. And were ſaying, (as thou wouldſt have us believe the wicked now do, and yet proſper, XXI. 14.) We have nothing to do with God, nor He with us. Doſt thou remember what God then did to them, for their horrid Ingratitude to him,

18. Who had filled their houſes with all manner of good things? O vile wretches! whoſe wicked thoughts I abhor as much as thou thy ſelf; (XXI. 16.)

19. Whoſe overthrow *Noah* and his Family beholding, rejoyced in God's righteous Judgment: That innocent man derided their Incredulity.

men have troden?

16. *Which were cut down out of time, whoſe foundation was overflown with a flood.*

17. *Which ſaid unto God, Depart from us: and what can the Almighty do for them?*

18. *Yet he filled their houſes with good* things: *but the counſel of the wicked is far from me.*

19. *The righteous ſee* it, *and are glad: and the innocent laugh them to ſcorn.*

20. *Whereas*

20 Whereas our ſubſtance is not cut down, but the remnant of them the fire conſumeth.

20. Whereas we, who believe God's Care and Providence, are untouch'd in our Eſtates; when the reliques of thoſe impious men are devoured by Fire from Heaven.

21. Acquaint now thy ſelf with him, and be at peace: thereby good ſhall come unto thee.

21. Let me adviſe thee therefore, (whom God hath not yet quite conſumed,) to joyn thy ſelf to the ſociety of the Righteous, and to become like *Noah*: then be ſecure, and doubt not but by that means all Happineſs ſhall return to thee.

22. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

22. Do not refuſe the Inſtruction which ſuch men give thee from God; but heartily embrace it, and faithfully preſerve it to be the rule of thy Life.

23. If thou return to the Almighty, thou ſhalt be built up; thou ſhalt put away iniquity far from thy tabernacles.

23. Thou ſhalt ſoon feel the comfortable fruits of it: for if thou return to the Almighty, who hath laid thee thus low, He will return to thee, and raiſe thee up as high as ever: He will pardon thine Iniquity, and remove the Puniſhment of it far from thee and thine.

24. Thou

24. Thou ſhalt recover all thy Loſſes with Uſury; and no more value gold than the dirt, on which it ſhall lie; nor the pureſt gold more than the pebbles in the brook.

24. *Then ſhalt thou lay up gold as duſt, and the* gold *of Ophir as the ſtones of the brooks.*

25. Thou ſhalt be at no pains to ſecure thy vaſt Heaps of gold and ſilver; becauſe thy Almighty Reſtorer, who gave them to thee, will defend them better than the ſtrongeſt fortreſs, and be Himſelf thy Treaſure.

25. *Yea, the Almighty ſhall be thy defence, and thou ſhalt have plenty of ſilver.*

26. For then thou ſhalt be ſo far from doubting of his Care over thee, that thou ſhalt delight to think how He loves thee: thou ſhalt not be dejected any more, but confidently and chearfully expect his Bleſſing on thee.

26. *For then ſhalt thou have thy delight in the Almighty, and ſhalt lift up thy face unto God.*

27. Thou ſhalt ask nothing of Him, but thou ſhalt obtain it; and have abundant cauſe to be continually giving thanks to Him, for his bounteous Goodneſs in fulfilling thy deſires.

27. *Thou ſhalt make thy prayer unto him, and he ſhall hear thee, and thou ſhalt pay thy vows.*

28. *Thou*

28. *Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed unto thee: and the light ſhall ſhine upon thy thy ways.*

29. *When* men *are caſt down, then thou ſhalt ſay,* There is *lifting up: and he ſhall ſave the humble perſon.*

30. *He ſhall deliver the iſland of the innocent: and it is delivered by the pureneſs of thine hands.*

28. Thou ſhalt accompliſh whatſoever thou deſigneſt, and all thy undertakings ſhall be proſperous.

29. Thou ſhalt pray to God alſo to lift up others, who are in a low condition; and He ſhall grant thy petitions, by delivering him that is depreſſed.

30. Yea, a whole Country ſhall owe its ſafety to thy Innocence: it ſhall be delivered by thy pious Prayers and blameleſs Actions.

CHAP.

CHAP. XXIII.

ARGUMENT.

To the foregoing Diſcourſe of Eliphaz Job *thought at firſt to make no Anſwer, but only by complaints of their Injuſtice, and freſh Appeals to God: by whom he deſires, more earneſtly than ever, to be tried; being aſſured that He would acquit him. And though for the preſent God was not pleaſed to give him audience, (of which he complains with too much paſſion;) yet he maintains that hope, which began to appear in his Soul, (in his laſt Diſcourſe with* Bildad, *Chap. XIX.) that God would at laſt clear him from all the Aſperſions which were caſt upon him.*

1. THEN *Job*, hearing his Perſon thus defamed, and his Diſcourſe perverted, renewed his Complaints, and ſaid,

1. *THEN Job anſwered, and ſaid,*

2. Still my juſt Defence of my ſelf is judged to be Rebellion againſt God: which renders my Sufferings heavier than all my Sighs and Groans can expreſs:

2. *Even to day is my complaint bitter: my ſtroke is heavier than my groaning.*

3. And makes me once more appeal to God, and

3. *Oh that I*

knew

knew where I might find him! that *I might come* even *to his ſeat!*

wiſh I could be admitted into his preſence, (ſo free I am from the conſcience of any Guilt,) and approach even to his Judgment-ſeat.

4. *I would order* my *cauſe before him, and fill my mouth with arguments.*

4. I would ſet before Him the Juſtice of my Cauſe; and fill my mouth with Confutations of your falſe Accuſations.

5. *I would know the words* which *he would anſwer me, and underſtand what he would ſay unto me.*

5. I would preſs to know his Judgment of me, and diligently attend to the Sentence which He would paſs upon me.

6. *Will he plead againſt me with* his *great power? No, but he would put* ſtrength *in me.*

6. Do you think He would make no other uſe of his abſolute Power than to oppreſs me? I cannot believe it; He would rather imploy it to ſupport me;

7. *There the righteous might diſpute with him; ſo ſhould I be delivered for ever from my judge.*

7. Till at his Bar I had proved my ſelf a Righteous perſon, and been perfectly acquitted by him my righteous Judge.

8. *Behold, I go forward, but he* is *not* there; *& backward, but I cannot perceive him:*

8. But all theſe, alas! are vain wiſhes; for which way ſoever I turn my ſelf, whether to the Eaſt or to the Weſt, I cannot ſee Him

Him appear to do me right.

9. He works and moves inviſibly in all other quarters of the world; but I can diſcover nothing He does to clear my Innocence.

9. *On the left hand, where he doth work, but I cannot behold* him: *he hideth himſelf on the right hand, that I cannot ſee* him.

10. My only comfort is, that, though I cannot know all *his* Ways, yet He, being every-where, knows the whole courſe of *my* Life: and when He hath proved me by theſe Afflictions, as gold is by the fire, I doubt not I ſhall be cleared from theſe Imputations which you lay upon me.

10. *But he knoweth the way that I take:* when *he hath tried me, I ſhall come forth as gold.*

11. I am ſure I have ever followed his guidance, and ſo ſtedfaſtly obſerved his Commandments, that no temptation hath made me ſwerve from them.

11. *My foot hath held his ſteps, his way have I kept, and not declined.*

12. I have prevented the Advice you give me, (XXII. 22.) having never done otherwiſe than He bid me, and laid up his words more carefully than my neceſſary proviſion for this life.

12. *Neither have I gone back from the commandment of his lips, I have eſteemed the words of his mouth more than my neceſſary* food.

13. *But*

13. *But he* is *in one* mind, *and who can turn him? and* what *his ſoul deſireth, even* that *he doth.*

13. But for the preſent this doth not at all move Him to relieve me: He continues his purpoſe, (whatever it be,) and none can alter it, no more than they can hinder the fulfilling of it.

14. *For he performeth* the thing that is *appointed for me: and many ſuch things* are *with him.*

14. For what He hath reſolved to inflict upon me, that I find He will accompliſh: and many ſuch things as theſe He doth, of which He will not give us the reaſon.

15. *Therefore am I troubled at his preſence: when I conſider, I am afraid of him.*

15. This terrifies me, when I reflect upon it, notwithſtanding my Innocence: I tremble at the thoughts of his abſolute Power and unſearchable Wiſdom, which may think fit ſtill to continue theſe Afflictions;

16. *For God maketh my heart ſoft, and the Almighty troubleth me:*

16. Which by the weight of them have broken my ſpirit, and made me ſo timorous that I cannot but dread the danger I am in of ſuffering more from his Almighty hand.

17. *Becauſe I was not cut off be-*

17. For ſtill He keeps me alive under all theſe Evils which

which I endure; and will not let me have the favour to die by that hand which ſtrikes me ſo ſeverely.

fore the darkneſs, neither hath he covered the darkneſs from my face.

CHAP. XXIV.

ARGUMENT.

Upon farther conſideration Job *thought good again to confute their raſh Aſſertion, about the Plagues which always befal the Wicked, by an Induction of particulars that prove the contrary. Among which, the wild* Arabs, *he tells them, are a notorious inſtance, whoſe profeſſion is Rapine, and yet they thrive and proſper in it; v.* 5, &c. *And ſo do the more civiliz'd Oppreſſours, of whom he ſays ſomething before, and again v.* 11, 12. *Where he ſeems to reflect upon hard Landlords, and griping Merchants and Traffiquers in Cities. To whom he adds Murtherers, Adulterers, Pirates, with ſeveral other wicked Villains, (in the concluſion of the Chapter,) who notwithſtanding die like other men, and are not called to an account, for their enormous Crimes, in this preſent World.*

1. BUT, to anſwer a little what you have ſo often aſſerted; If Puniſh-

1. WHY, *ſeeing times are not hid-*

den

den from the Almighty, do they that know him, not ſee his days?

ments from the Almighty be ſo apparent and viſible upon the Wicked, why do not they who are truly Pious, ſee theſe publick and open Judgments?

2. Some *remove the land-marks; they violently take away flocks, and feed* thereof.

2. Eſpecially when the Wickedneſs of ſome of them is ſo notorious, that they violate all known Rights; ſeizing on the Lands of their Neighbours, taking away their Cattel, and (not content with that) owning it when they have done, by putting them openly into their paſtures?

3. *They drive away the aſs of the fatherleſs, they take the widow's ox for a pledge.*

3. If a poor Fatherleſs Child have an Aſs left him to carry his burdens, they drive it away on ſome pretence or other; and have no more mercy than to take of the Widow, for the ſecurity of her debt, the only Ox ſhe hath wherewith to plough her ground.

4. *They turn the needy out of the way: the poor of the earth hide themſelves together.*

4. They offer Abuſes to helpleſs people upon the high-way: ſo that the meaner ſort dare not appear, for fear of their Inſolence or their Violence.

5. And you ſhall ſee others of them who (making Pillage their Trade) leave the Cities and Towns, and go to skulk in Foreſts and deſart places: where becoming wild and ſavage, they live on Rapine and Spoil; in which they are ſo diligent, that thoſe Wilderneſſes (where they neither plough nor ſow) maintain their families.

5. *Behold*, as *wild aſſes in the deſart go they forth to their work, riſing betimes for a prey: the wilderneſs* yieldeth *food for them* and *for* their *children.*

6. For they make Inrodes, out of thoſe Woods, into the neighbouring Fields and Vineyards; and thence wickedly carry away the Corn and the Grapes, never regarding who is the owner of them.

6. *They reap* every one *his corn in the field: and they gather the vintage of the wicked.*

7. They ſpare not the poor Reapers and Vintagers; but, ſtripping them to their very skin, leave them never a rag to defend them from the cold, when they go to reſt after their wearifom labours.

7. *They cauſe the naked to lodge without cloathing,* that they have *no covering in the cold.*

8. They are expoſed (poor wretches!) to the injury of the weather, as they

8. *They are wet with the ſhowrs of the mountains, and embrac.*

embrace the rock for want of a ſhelter.

lie aſleep at the foot of mountains: they have no-whither to run, but into Caves and Holes of rocks; where they endeavour to ſhrowd themſelves, when they ſee a Tempeſt coming.

9. *They pluck the fatherleſs from the breaſt, and take a pledge of the poor.*

9. Nay, the Perſons of men are not ſafe from the violence of theſe Outlaws: but they ſnatch away young Children from their Mothers breaſts; and carry away the Poor (pretending they owe them ſomething) to make them their Slaves.

10. *They cauſe* him *to go naked without cloathing, and they take away the ſheaf* from *the hungry:*

10. Whom when they have ſtoln, they will not allow ſo much as Cloaths to cover their nakedneſs; nor let him that is ready to ſtarve eat of the Sheaf which he hath gleaned.

11 Which *make oyl within their walls*, and *tread* their *wine-preſſes, and ſuffer thirſt.*

11. They cauſe theſe miſerable creatures to preſs out their oyl and their wine in their Cellars; but let them not taſt a drop, though they be ready to die with thirſt.

12. *Men groan from out of the city, and the ſoul of*

12. Whole Cities groan under the Oppreſſion of ſome or other of theſe wic-

ked men, and cry out like thoſe that are dying of their wounds: and yet God, who knows all this, doth not make them examples of his Diſpleaſure, nor can we tell when He will puniſh them for their Injuſtice and Cruelty.

the wounded crieth out: yet God layeth not folly to them.

13. The World would be very empty, if He ſhould deſtroy all ſuch perſons; for beſides theſe open, there are more ſecret Sinners, who look upon the light as their Enemy: They dare not be ſeen in the day-time; or if they be eſpied, they preſently ſeek to hide themſelves, that they may not be diſcovered.

13. *They are of thoſe that rebel againſt the light: they know not the ways thereof, nor abide in the paths thereof.*

14. The Murderer, for inſtance, riſes before the Sun, to kill thoſe whoſe poverty calls them up to early labour; and then lurking all day in the cloſe thickets and woods, he turns Robber, and rifles rich mens houſes in the night.

14. *The murderer riſing with the light, killeth the poor and needy, and in the night is as a thief.*

15. The Adulterer alſo, whoſe eye hath let an un-

15. *The eye alſo of the adulterer wait-*

waiteth for the twilight, ſaying, No eye ſhall ſee me; and diſguiſeth his *face.*

lawful love into his heart, waits for the dusk of the evening, to favour his lewd deſire: Then he hopes nobody he meets withal will know him; but leſt they ſhould, he wraps his face in his cloak to prevent diſcovery.

16. *In the dark they dig through houſes,* which *they had marked for themſelves in the day-time: they know not the light.*

16. And, when all are at reſt, he will dig through the walls of houſes, if there be no other way to come at the Adultereſs: The aſſignment was made between them in the day-time, and the place then mark'd out, at which he may moſt eaſily enter; but it is the night which brings them together, to act the works of darkneſs.

17. *For the morning* is *to them even as the ſhadow of death: if* one *know* them, they are in *the terrors of the ſhadow of death.*

17. Theſe are their delight; and if they chance to ſleep too long together, and the morning ſurpriſe them, they are ready to die with fear: if any one know them, they are in the very agonies of death.

18. *He* is *ſwift as the waters,*

18. To this wicked crew you may add the Pirate,

who robs upon the Sea, and runs from one little creek to another in ſwift ſhips: which bring him in ſo much riches, that he deſpiſes the imployment of thoſe who till the earth and plant vineyards, as poor and unprofitable.

their portion is curſed in the earth: he beholdeth not the way of the vineyards.

19. And yet all theſe, after they have ſpent their life in ſuch horrid Villanies, do not die of lingring and tormenting Diſeaſes; but go down to the grave as eaſily as Snow-water ſinks into the dry ground when it is melted by the Sun.

19. *Drought and heat conſume the ſnow-waters:* ſo doth *the grave* thoſe which *have ſinned.*

20. God ſets no ſuch mark of his Diſpleaſure upon him, but that his Mother may ſoon forget him: The hand of Juſtice doth not hang him on a gibbet for the birds to feed on; but he is carried to his grave like other men, to be the ſweet food of worms. There he lies quietly, and neither he nor his Wickedneſs are any more remembred than a Tree which is broken all to ſhivers.

20. *The womb ſhall forget him, the worm ſhall feed ſweetly on him, he ſhall be no more remembred, and wickedneſs ſhall be broken as a tree.*

21. *He*

21. *He evil intreateth the barren* that *beareth not: and doth not good to the widow.*

21. This is true even of him who, to hide his Villany, kills the Child in the womb of her whom he hath deflowred; and when he hath abuſed a poor Widow, makes her no ſatisfaction.

22. *He draweth alſo the mighty with his power: he riſeth up, and no* man *is ſure of life.*

22. The greateſt perſons are not able to ſtand before him: When he riſes up to aſſaſſinate, there is no man, be he never ſo ſtrong, is ſure of his life.

23. Though *it be given him* to be *in ſafety, whereon he reſteth; yet his eyes* are *upon their ways.*

23. Though he give you his hand, and promiſe you ſecurity ſo ſolemnly, that you think you may rely upon him; yet he watches all occaſions, and lies in wait ſecretly, to do you miſchief.

24. *They are exalted for a little while, but are gone, and brought low; they are taken out of the way, as all* other, *and cut off as the tops of the ears of corn.*

24. Thus theſe Impious men flouriſh and are lifted up above all other; and then they depart the world without any Puniſhment: They are laid down and ſhut up in their Graves like all other men; nay, they die as eaſily (without thoſe tedious pains which ſome endure) as the top of an Ear

of Corn is cropt with your hand.

25. All this I know to be ſo true, that I challenge all the World to diſprove me: I am ſure it is not in any man's power to ſhew that my Diſcourſe is frivolous.

25. *And if* it be *not ſo now, who will make me a liar, and make my ſpeech nothing worth?*

CHAP. XXV.

ARGUMENT.

The foregoing Diſcourſe of Job, *in the XXIV. Chapter, was ſo undeniable, that* Bildad *begins to break off the Diſpute. For he ſays not a word to it, but only adviſes him to ſpeak more reverently of the Majeſty of God, than, he imagined, he had done in his appeal to him, Chap. XXIII.*

1. THEN *Bildad*, (whoſe turn it was to ſpeak,) being unable to refute what *Job* had ſaid, only deſired him in a few words, to beware how he reflected upon the Juſtice of God, or imagined himſelf to be juſt if He exami-

1. *THEN anſwered Bildad the Shuhite, and ſaid,*

2. *Domi-*

ned him. The words were theſe.

2. *Dominion and fear* are *with him, he maketh peace in his high-places.*

2. Take heed what thou ſayeſt of God, the Sovereign of the World, who ought to be worſhipped by thee with the moſt awful reverence; as He is in the Heavenly places, where they never rebel againſt his orders.

3. *Is there any number of his armies? and upon whom doth not his light ariſe?*

3. Hath He not innumerable troops of Angels and other Creatures, all ready to execute his pleaſure? And where is the man that is out of the verge of his all-overſpreading Providence?

4. *How then can man be juſtified with God? or how can he be clean* that is *born of a woman?*

4. Why then doth ſuch a pitiful wretch as he talk of his Righteouſneſs, before this glorious Majeſty? He forgets ſure the condition of his Birth, who pretends to Purity in his ſight.

5. *Behold even to the moon, and it ſhineth not; yea, the ſtars are not pure in his ſight.*

5. Let a man lift up his eyes as high as the Moon, nay, look as far as the Sun and the Stars of Heaven, he ſhall find that they have their Spots; nay, in His pre-

preſence, have no luſtre at all.

6. What can be expected then from miſerable Man or his poſterity; who, being full of Corruption whilſt they live, can be nothing but Rottenneſs when they are dead?

6. How much leſs man that is *a worm, and the ſon of man* which is *a worm?*

CHAP. XXVI.

ARGUMENT.

Job *hearing* Bildad *wander ſo far from the buſineſs, derides his grave affectation of Wiſdom; and tells him that, though he talk'd as if he thought himſelf fit to be a Coadjutor to God Almighty, yet, as his Diſcourſe was impertinent, ſo it was but mean and flat, in compariſon with what he was able to ſpeak himſelf, concerning the Omnipotent Wiſdom of God: which he ſets forth in a far more lively manner.*

1 TO this *Job* replied almoſt as briefly; ſaying,

1. BUT *Job anſwered, and ſaid,*

2. O wonderful Advo-

2. How haſt thou helped

helped him that is *without power?* how *ſaveſt thou the arm* that hath *no ſtrength?*

cate! How excellently haſt thou defended him who hath no need of thy help? Doſt thou think to do the Almighty any ſervice by ſuch Diſcourſes?

3. *How haſt thou counſelled* him that hath *no wiſdom? and* how *haſt thou plentifully declared the thing as it is?*

3. What admirable Advice wouldſt thou give Him in his Government of the World, if He would admit thee to be his Counſellour, who imagineſt, no doubt, thou aboundeſt with Wiſdom, and haſt hit the very mark?

4. *To whom haſt thou uttered words? and whoſe ſpirit came from thee?*

4. Doſt thou think me ignorant of ſuch things as theſe? or canſt thou pretend to any extraordinary inſpiration concerning them?

5. *Dead* things *are formed from under the waters, and the inhabitants thereof.*

5. I know, as well as thou canſt inform me, the Power of God; which appears not only in the Heavens, (to which thou biddeſt me look,) but even in the loweſt parts of the Earth: where vaſt giant-like Creatures are formed under the water, whoſe inhabitants are innumerable.

6. *Hell* is *na-*

6. Nor is his Knowledge,

I am

I am ſenſible, leſs than his Power; but penetrates into the greateſt depths: the very dead, who are quite removed out of our ſight, being perfectly viſible unto him.

ked before him, and deſtruction hath no covering.

7. Who by his wonderful Power and Wiſdom ſtretches out the whole World from one Pole to the other: which he alone ſuſtains; as He doth this globe of Earth hanging in the Air, without any thing to ſupport it.

7. *He ſtretcheth out the north over the empty place,* and *hangeth the earth upon nothing.*

8. It is He who binds up the fluid Waters, as it were in bags, and keeps them a long time hanging in the Clouds: through which they do not burſt all at once, but diſtil by drops to moiſten the earth in due ſeaſon.

8. *He bindeth up the waters in his thick clouds, and the cloud is not rent under them.*

9. Theſe Clouds he ſpreads before the glorious face of Heaven, to reſtrain the beams of the Sun from ſcorching the earth.

9 *He holdeth back the face of* his *throne*, and *ſpreadeth his cloud upon it.*

10. He hath incloſed the waters of the Sea in ſhores; and ſo exactly compaſſed

10. *He hath compaſſed the waters with bounds,*

until

until the day and night come to an end.

them about, that as long as the World lasts they shall not be able (be they never so furious) to exceed those bounds, but still break all their rage against them into froth.

11. *The pillars of heaven tremble, and are astonished at his reproof.*

11. And yet the highest Mountains, which look as if they were the pillars and supporters of the Heavens, quake and tremble, when He thunders and lightens upon them.

12. *He divideth the sea with his power, and by his understanding he smiteth through the proud.*

12. By his Power He raises a Tempest, which makes great furrows in the Sea, and divideth, as it were, one part of it from another: and (such is his Wisdom) He knows how to appease it again, and depress its proud waves into the deadest calm.

13. *By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.*

13. Finally, by his wise contrivance the Heavens were adorned, and made thus beautiful, as we behold them: His Power made the Milky way, (and other celestial Signs,) whose windings are so admirable.

14. *Lo these*

14. And yet these are but

but very ſmall parcels of his Works: For, alas! it is very little that ſuch as we can comprehend of Him; but the utmoſt force of his Power is paſt all underſtanding.

are parts of his ways, but how little a portion is heard of him? but the thunder of his power who can underſtand?

CHAP. XXVII.

ARGUMENT.

As Bildad *began to decline the Diſpute, ſo* Zophar *quite gives it over: either looking upon* Job *as incurably obſtinate, or (as we might more charitably conceive, were it not for what we read* XXXII. 1.*) being convinced he had more reaſon on his ſide. Whoſe ſilence ſo raiſed the ſpirit of* Job, *that he now triumphs over his Opponents: as the word* MASCHAL, *which we render* PARABLE, *may denote. For it ſignifies among the* Hebrews, *an elegant ingenious kind of ſpeech; excelling, and, as it were, domineering over, all other, in its pithineſs, or neatneſs, or ſome other rare quality. Such is the following Diſcourſe of* Job, *which begins (in this Chapter) with a vehement Proteſtation, that he would never deſert his Plea; nor yield to their Doctrine, that a remarkable Vengeance always attends*

attends upon Wickedneſs in this world: though he grants, and largely here aſſerts, that ſometimes there doth.

1. *Moreover Job continued his parable, and ſaid,*

1. AFTER *Job* had made ſome pauſe, and *Zophar* (whoſe turn it was now to ſpeak) had nothing at all to reply, He proceeded with greater eloquence than ever to aſſert his Innocence; ſaying,

2. *As God liveth, who hath taken away my judgment, and the Almighty, who hath vexed my ſoul;*

2. I proteſt by the Eternal God, who, for the preſent, will not judge my Cauſe; by the Omnipotent Lord of the World, who hath loaded me with ſo many Afflictions, that they have taken away all the pleaſure of Life from me:

3. *All the while my breath is in me, and the ſpirit of God is in my noſtrils,*

3. I proteſt, I ſay, that as long as I have breath in my body, and He ſhall enable me to ſpeak a word,

4. *My lips ſhall not ſpeak wickedneſs, nor my tongue utter deceit.*

4. My tongue ſhall be the faithful interpreter of mine heart, and I will never ſpeak otherways than I think.

5. *God forbid that I ſhould juſtifie you: till I die, I*

5. Therefore never hope I will yield to your Opinion, which I know to be falſe:

no,

no, I abhor the thought of it, and will ſooner die than confeſs the Guilt which you charge me withal.

will not remove my integrity from me.

6. You ſhall never extort that from me, but I will reſolutely maintain my Righteouſneſs, and not be perſwaded by any reaſons to deſert its defence: my Conſcience doth not hitherto accuſe me, and it ſhall never upbraid me hereafter, for betraying mine Innocence.

6. *My righteouſneſs I hold faſt, and will not let it go: my heart ſhall not reproach* me *ſo long as I live.*

7. And let me tell you, he that ſets himſelf againſt me, and would have me thought wicked, ſhall be found ſo himſelf in the end: I ſay again, he ſhall prove himſelf unrighteous ſooner than me;

7. *Let mine enemy be as the wicked; and he that riſeth up againſt me, as the unrighteous.*

8. Who know very well, it is madneſs for a man to counterfeit Piety, when he hath none: for though he may get Riches by that pretence while he lives, yet what hope hath he when he dies?

8. *For what* is *the hope of the hypocrite, though he hath gained, when God taketh away his ſoul?*

9. Nay before that, when

9. *Will God hear*

hear his cry when trouble cometh upon him?

any Calamity comes upon him, will God give any regard to the cries of one who regarded Him so little?

10 *Will he delight himself in the Almighty? will he always call upon God?*

10. Or will he himself have the confidence to go to God, and expect any comfort from Him? will he not rather despond in such a case, and cease to call upon Him?

11. *I will teach you by the hand of God:* that *which* is *with the Almighty will I not conceal.*

11. Do not disdain to learn of me, and I will make you understand what God doth with the Wicked; and discover to you some of the secrets of his Almighty Providence.

12. *Behold, all ye your selves have seen* it, *why then are ye thus altogether vain?*

12. Behold, there is not one of you but hath by his own experience found what I am about to say to be certainly true; and yet, such is your vanity, you will defend an ungrounded opinion.

13. *This* is *the portion of a wicked man with God, and the heritage of oppressours,* which *they shall receive*

13. I grant that a Wicked man (but not all Wicked men, as you maintain) doth sometimes receive such Punishment from God as he deserves: which might make

other tyrannical Oppreſſors fear to meet with the ſame Vengeance.

of the Almighty.

14. We have ſeen, for inſtance, his numerous poſterity fall by the Sword of Juſtice or War; or by the fury of a popular Tumult: and they who eſcaped were reſerved to periſh with cruel Hunger;

14. *If his children be multiplied, it is for the ſword: and his off-ſpring ſhall not be ſatisfied with bread.*

15. Or elſe with ſuch peſtilential Diſeaſes, that none would adventure to bury them, nor did their widows ſurvive to lament them.

15. *Thoſe that remain of him ſhall be buried in death: and his widows ſhall not weep.*

16. So that if he have treaſured up ſuch heaps of Riches, that he values ſilver no more than duſt, nor coſtly apparel and furniture than the mire of the ſtreet;

16. *Though he heap up ſilver as the duſt, and prepare raiment as the clay;*

17. He ſhall have only the trouble of gathering them together, but none of his ſhall enjoy them: God ſhall tranſlate all theſe Treaſures to another family, who ſhall do more good with them.

17 *He may prepare* it, *but the juſt ſhall put* it *on, and the innocent ſhall divide the ſilver.*

18. He builds a goodly

18. *He buildeth his*

his houſe as a moth, and as a booth that the keeper maketh.

Fabrick, out of which he is as eaſily ſhaken as a moth out of a garment: and it ſhall not be more durable than the booth, which is made for him that keeps the fruits of a garden.

19. *The rich man ſhall lie down, but he ſhall not be gathered: he openeth his eyes, and he is not.*

19. And when he dieth, he ſhall have no Monument made for him: nay, while he lives it ſo falls out, that he looks about him, and ſees that every-body hath deſerted him.

20. *Terrors take hold on him as waters, a tempeſt ſtealeth him away in the night.*

20. Innumerable Terrors then break in upon him and ſurpriſe him, like an Inundation of waters; the Divine Vengeance, like a violent Tempeſt, unexpectedly hurries him away.

21 *The eaſt-wind carrieth him away, and he departeth: and, as a ſtorm, hurleth him out of his place.*

21. Some peſtilent Vapour blaſts him irrecoverably; and as certainly kills him, as a Whirlwind hurls things out of their place.

22. *For God ſhall caſt upon him, and not ſpare: he would fain flee out of his hand.*

22. Or God ſhall ſend ſome other Miſchiefs ſo faſt upon him, (without any pity to him, who had none for others,) that all the attempts ſhall be in vain,

which he makes to eſcape the Vengeance.

23. At which the beholders ſhall rejoyce, and applaud God's righteous Judgment: (which I confeſs He ſometimes executes:) They ſhall hiſs at his Name when he is dead, in that very place where he hath been ſo much magnified.

23. Men *ſhall clap their hands at him, and ſhall hiſs him out of his place.*

CHAP.

CHAP. XXVIII.

ARGUMENT.

The Connexion of this Chapter with the foregoing, I hope I have truly expreſſed in the firſt verſe. And that being found, it is not difficult to ſee at what it drives; viz. *to ſtop the buſie Enquiry of Mankind, who are very wiſe, he ſhews, in other things, but have not wit enough to comprehend the reaſons why God doth not inflict thoſe Puniſhments upon all Wicked men, which fall upon ſome. It is not needful to ſet down here, how this Argument is managed, (with ſuch admirable elegance of words, and ſuch weightineſs of matter, as make it deſerve the name of* Maſchal, Parable, *or* Proverb,) *becauſe it will ſufficiently appear in the* Paraphraſe.

1. SURELY, *there is a vein for the ſilver, and a place for gold*, where *they fine* it.

1. YOU would have me give a Reaſon perhaps why God puniſhes ſome Wicked men, and not all: But the wit and induſtry of mankind, which have diſcovered Mines of ſilver and gold, muſt not think to find out this Secret, which God hath reſerved to himſelf.

2. They invent means to extract Iron and Brass, out of the Earth and out of Stone.

2. *Iron is taken out of the earth, and brass is molten* out of *the stone.*

3. There is no Mine so dismally dark, but there some man or other sets things in order for his work; he searches to the very bottom of it, and finds out those Stones which lie in the most abstruse and hidden parts of the Earth.

3. *He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.*

4. A Floud breaks out from some neigbouring place, and disturbs the Miners: (for the waters seem as if they would stagnate there and never stir a foot:) but by the hard labour of man they are drained, and leave the place dry again.

4. *The floud breaketh out from the inhabitants*; even the waters *forgotten of the foot: they are dried up, they are gone away from men.*

5. Out of the surface of the Earth he gets Herbs and Corn, for his food and sustenance; and underneath it he finds Lime and Brimstone and such like fiery stuff, for other uses.

5. As *for the earth, out of it cometh bread: and under it is turned up as it were fire.*

6. He goes into Countries whose stones are the place where Sapphires are lodged;

6. *The stones of it* are *the place of sapphires: and it hath*

hath duſt of gold.

and whoſe duſt to him is as good as gold.

7. *There is a path which no fowl knoweth, and which the vulture's eye hath not ſeen:*

7. He treads in paths which no Bird of prey knoweth; which the moſt quick-ſighted among them hath never ſeen:

8. *The lions whelps have not troden it, nor the fierce lion paſſed by it.*

8. Where the wildeſt Beaſts, who ſearch for ſolitary places, never made their den, or ſo much as approached; no not the ravenous Lions, whoſe hunger leads them every-where to ſeek ſatisfaction,

9. *He putteth forth his hand upon the rock; he overturneth the mountains by the roots.*

9. He digs through the hardeſt Rocks by his obſtinate labour; and undermines Mountains, that he may find the Treaſure hid in their bowels.

10. *He cutteth out rivers among the rocks, and his eye ſeeth every precious thing.*

10. And if he meet with Waters which hinder his work, he cuts a Chanel through the Rock to convey them away; and never reſts till he hath diſcovered every thing that may require his indefatigable pains.

11. *He bindeth the floods from o-*

11. Nay, more than this, he ſtops the courſe of Ri-

vers, and leaves not a drop remaining; that he may bring to light all that is hidden in the bottom of them.

verflowing, and the thing that is hid, bringeth he forth to light.

12. But though he be ſo ſucceſsful in theſe Searches, he muſt not think to comprehend the Reaſons of wiſe Providence. He may ſtudy as long as he pleaſes, and weary himſelf with buſie inquiries; but never be able with all his labour to dive into the bottom of this Secret, why God doth not puniſh all the Wicked, who ſo inſolently contemn him.

12. *But where ſhall wiſedom be found? and where is the place of underſtanding?*

13. Alas! this Wiſdom is not to be purchaſed with all that wretched Man hath to give for it: it is not a thing that any part of this world affords.

13. *Man knoweth not the price thereof; neither is it found in the land of the living.*

14. The Miners, poor Souls! dig they never ſo deep, are never like to come within the reach of it; nor is it to be fetch'd by the Mariner from any of thoſe Countries to which he ſails.

14. *The depth ſaith, It is not in me: and the ſea ſaith, It is not with me.*

15. *It*

15. *It cannot be gotten for gold, neither ſhall ſilver be weighed* for *the price thereof.*

15. All the Gold and Silver which men have heaped up by ſuch long toil and labour, are too inconſiderable a price to be offered for it.

16. *It cannot be valued with the gold of Ophir, with the precious onyx or the ſapphire.*

16. Though it be the pureſt Gold which comes from *Ophir*, together with all the precious Stones wherewith that rich Country abounds, they are of ſo little value,

17. *The gold and the cryſtal cannot equal it: and the exchange of it* ſhall not be for *jewels of fine gold.*

17. That if you ſhould add the Gold and the Cryſtal which are brought from other places, with all the Veſſels made by the art of man of the moſt refined and maſſie gold, they could do nothing to obtain it.

18. *No mention ſhall be made of coral, or of pearls: for the price of wiſedom* is *above rubies.*

18. The precious Stones which are fetch'd out of the mountains of the Eaſt are not worthy to be named with it: Men may dive into the Sea, and fetch up Pearls, but this Wiſdom lies a great deal deeper.

19. *The topaz of Ethiopia ſhall not equal it, nei-*

19. The *Arabian* Topaz, which is ſo much eſteemed for its wonderful luſtre, doth

doth not come near it; nor are all the golden Ornaments, which they wear in thoſe parts, proportionable to it.

ther ſhall it be valued with pure gold.

20. By what means then ſhall we get this Wiſdom of which we are ſo deſirous? who can ſhew us where it lies, that we may go and ſearch for it?

20. *Whence then cometh wiſdom? and where is the place of underſtanding?*

21. We may ask this queſtion as often as we pleaſe, but none can reſolve us: for it is concealed from all men living; the moſt ſoaring wits were never able to diſcloſe it.

21. *Seeing it is hid from the eyes of all living, and kept cloſe from the fowls of the air.*

22. Death is the beſt Informer, and the Grave the only place where we may learn ſomething of it. But this is all that they can tell us, (which is as far ſhort of a full account, as a rumour is from a certain knowledge,) that they will ſhortly make all men equal; and then it will be of no great moment, whether we have been happy or miſerable.

22. *Deſtruction and death ſay, We have heard the fame thereof with our ears.*

23. None but God under-

23. *God un-*

der-

derſtandeth the way thereof, and he knoweth the place thereof.

ſtands the way and method of his own Providence: He alone knows the place of that Wiſdom we inquire after; which is no-where elſe, but in his own Mind.

24. *For he looketh to the ends of the earth, and ſeeth under the whole heaven:*

24. For who ſhould govern the World but He, whoſe Underſtanding is infinite; and ſees the motions of all Creatures, from one end of it to the other?

25. *To make the weight for the winds; and he weigheth the waters by meaſure.*

25. Which He hath ſet in ſuch exact order, and given to them ſuch juſt meaſures, that the Wind cannot blow, nor the Waters flow, but in thoſe proportions which He hath preſcribed.

26. *When he made a decree for the rain, and a way for the lightning of the thunder.*

26. To the like Laws He hath bound the Rain, and appointed the courſe which the Thundering cloud ſhall take.

27. *Then did he ſee it, and declare it, he prepared it, yea, and ſearched it out.*

27. And when He ordered all theſe things, He was pleaſed in the Wiſdom which He ſaw in his works; He made it viſible and apparent; He fixed it therefore, and made theſe Laws perpe-

perpetual: becauſe, after all the ſearch that could be made, He found no fault in it.

28. And making Man at the ſame time, He imprinted this ſenſe upon his heart; that he ought to be an humble Adorer, not a Cenſurer, of his ſecret Wiſdom, whereby he governs the World. For the higheſt Wiſdom and skill that man can attain, is to be poſſeſſed with ſuch a Religious Fear of the great Lord of all, as not to dare to do any thing which he knows will diſpleaſe Him.

28. *And unto man he ſaid, Behold, the fear of the Lord, that* is *wiſdom, and to depart from evil* is *underſtanding.*

CHAP.

CHAP. XXIX.

ARGUMENT.

To ſuch Diſcourſes as theſe, Job *preſumes his Friends would have given greater attention, than it ſeems they did, had not the Vileneſs of his preſent condition made his Speeches alſo contemptible. And therefore he puts them in mind, with what reverence all his Orations were formerly received, by great and ſmall: wiſhing God would reſtore to him thoſe happy days; and inſerting, all along, ſome remarkable inſtances of his Integrity (eſpecially as a Judge) in the height of his Princely Proſperity. When he had an uncontrollable Power to do as he pleaſed, and yet never abuſed it; but imployed it conſtantly for the defence and comfort of the meaneſt people in his Province.*

1. *Moreover Job continued his parable, and ſaid,*

1. HERE *Job* made another pauſe, to ſee if his Friends would return any Anſwer: But they continuing ſilent, he proceeded in his eloquent Vindication of himſelf; ſaying,

2. *Oh that I were as* in *months*

2. Oh that God would re-eſtabliſh me in that happy

py

py Condition, wherein, ſometime ago, I was a principal part of his Care! You would then give a greater regard to my words, than you do now in my Misfortune:

paſt, as in the days when God preſerved me:

3. Which hath left me Nothing but only Wiſhes, that He would reſtore me thoſe pleaſant days, when I ſaw nothing but continued tokens of his Favour; by which I paſſed untouch'd through all the Inconveniences and Troubles of this Life.

3. *When his candle ſhined upon my head, and when by his light I walked through darkneſs.*

4. Oh the flouriſhing ſeaſon of that proſperous eſtate! would it were poſſible to recal the Felicity of thoſe days, when the Divine Providence treated me ſo kindly, that all my Anſwers were held for Oracles:

4. *As I was in the days of my youth, when the ſecret of God was upon my tabernacle:*

5. When the Almighty Goodneſs had not ceaſed to be gracious to me; but I ſaw my ſelf ſurrounded with my Children and Servants, waiting to know my pleaſure.

5. *When the Almighty* was *yet with me,* when *my children* were *about me:*

6. *When*

6. *When I washed my steps with butter, & the rock poured me out rivers of oyl:*

6. When my Lands were so fertile and were blessed with such plenty, as if the rivers had flowed with butter and oyl:

7. *When I went out to the gate, through the city, when I prepared my seat in the street!*

7. When I went in state to the Court of Judgment, and sate on the Bench, in the open place, where the people are wont to have their Causes heard:

8. *The young men saw me, and hid themselves: and the aged arose, and stood up.*

8. And the Youth seeing me appear, were seised with such fear, that they durst not look me in the face; and the Aged no sooner perceived me, but they rose up from their seats, and, in token of reverence, stood in my presence.

9. *The princes refrained talking, and laid their hand on their mouth.*

9. Immediately ensued a general Silence; the Princes themselves breaking off their discourses, and not taking the liberty to speak a word.

10. *The nobles held their peace, and their tongue cleaved to the roof of their mouth.*

10. The Nobles and great Commanders could not have heard me with greater attention and stillness, if they had quite lost their voices, or their tongues had

had been tied to the roof of their mouths.

11. And (ſo far was I from being a Tyrant, as you have accuſed me, XXII. 5, 6.) there was no ear heard the Sentence I gave, but praiſed my integrity; no eye ſaw me after I had ſpoken, but you might have beheld therein the Reſpect and Honour which they all bare me.

11. *When the ear heard* me, *then it bleſſed me; and when the eye ſaw* me, *it gave witneſs to me:*

12. Becauſe I never failed to eaſe the Poor when he complained of his Oppreſſions; the Fatherleſs, and ſuch as had none to take their parts, ever found me their Defender.

12. *Becauſe I delivered the poor that cried, and the fatherleſs, and* him that had *none to help him.*

13. I had his prayer for my Proſperity, whoſe life and eſtate I preſerved, when he was in danger of utter undoing: and I made the ſorrowful Widow ſuch a joyful woman, that ſhe openly proclaimed my praiſe.

13. *The bleſſing of him that was ready to periſh came upon me: and I cauſed the widow's heart to ſing for joy.*

14. For in the morning I put on a reſolution to do juſtly, together with my cloaths; and I never ſwer-

14. *I put on righteouſneſs, and it cloathed me: my judgment* was

as

as a robe and a diadem.

ved from it all the day after: But look'd upon the righteous Sentence which I pronounced, as a greater ornament than the purple Robe on my Shoulder, and the Diadem upon my head.

15. *I was eyes to the blind, and feet* was *I to the lame.*

15. I inſtructed him who did not well underſtand his own buſineſs; and aſſiſted him who wanted means to carry on his cauſe.

16. *I* was *a father to the poor: and the cauſe* which *I knew not, I ſearched out.*

16. For the Poor I had ſuch a paternal affection, that it made me his Advocate as well as his Judge: and I never left ſtudying his cauſe, (when there was an obſcurity in it,) till I had cleared the buſineſs, and done him right.

17. *And I brake the jaws of the wicked, and pluckt the ſpoil out of his teeth.*

17. By which means I diſabled the Unjuſt to oppreſs them; and forced them to reſtore that which they had violently extorted from them.

18. *Then I ſaid, I ſhall die in my neſt, and I ſhall multiply* my *days as the ſand.*

18. And having done ſo many Vertuous actions, and being in ſuch high Authority, I was apt to promiſe my ſelf that, after an exceeding

long and happy Life, I ſhould die quietly in mine own houſe, among my Children and Friends.

19. For, being like a Tree whoſe root ſpreadeth out it ſelf by the waters, and whoſe boughs are perpetually moiſtned by the ſweet dew of Heaven, I thought I ſhould never wither.

19. *My root was ſpread out by the waters, and the dew lay all night upon my branch.*

20. My Eſteem and Reputation increaſed every day, and grew greater; and ſo did my Power to defend the Authority and Dignity I had obtained.

20. *My glory was freſh in me, and my bow was renewed in my hand.*

21. Though there was no need I ſhould ſo imploy it; for when I ſpake, all men gave me the greateſt attention, and my words were a Law to them:

21. *Unto me* men *gave ear, and waited, and kept ſilence at my counſel.*

22. Which when I had uttered, no man contradicted, or ſo much as corrected; but it ſweetly inſtilled it ſelf and ſunk into their hearts.

22. *After my words they ſpake not again, and my ſpeech dropped upon them.*

23. For they expected my Opinion with the ſame ea-

23. *And they waited for me as for*

for the rain, and they opened their mouth wide, as for the latter rain.

ger desire that the Husbandman doth the Showrs, after he hath sown his seed; they gaped for it as the thirsty Earth doth for the latter Rain, to plump the corn.

24. If I laughed on them, they believed it not, and the light of my countenance they cast not down.

24. The Reverence they bare me was so great, that when I laid aside my Gravity, and jested with them, they would not believe it; but still took all I said to be serious: and whatsoever pleasantness I used with them, it did not diminish my Authority among them.

25. I chose out their way, and sate chief, and dwelt as a king in the army, as one that comforteth the mourners.

25. But if I went to visit them, they still preserved their Respect to me, and gave me the Preeminence. And as my Condescension to them did not make them less honour me, so their Submission to me did not make me less familiar with them: for when I sate as a King guarded with many troups of followers, I comforted the meanest, and would not suffer them to be dejected.

CHAP. XXX.

ARGUMENT.

From the foregoing account of his ancient Splendour, he takes occaſion to annex a no-leſs-elegant deſcription of the Vileneſs of his preſent condition. Hoping that the conſideration of ſuch a prodigious Change (which he repreſents in ſeveral particulars, and not without ſome touches ſtill upon his Integrity) might at laſt move his hard-hearted Friends to ſome compaſſion towards him: eſpecially, when they ſaw how near he was to his Grave, notwithſtanding all his Prayers to God for relief.

1. BUT now, alas! there is ſo ſad an alteration, that the Youths who durſt not look me in the face, have the confidence to mock and jear me; even thoſe Youths, whoſe Fathers were ſo mean, that I diſdained to imploy them in the vileſt ſervice.

1. BUT *now* they that are *younger then I, have me in deriſion, whoſe fathers I would have diſdained to have ſet with the dogs of my flock.*

2. Men whom if I had had a mind to imploy, were fit for Nothing; being ſo lazy, liſtleſs, and unable to

2. *Yea, whereto* might *the ſtrength of their hands* profit *me, in whom old age was*

was perished?

do any business, that it was in vain to call them to it.

3. *For want and famine* they were *solitary: fleeing into the wilderness in former time desolate and waste:*

3. Beggerly fellows, who, being ready to starve, were ashamed to be seen; and sneak'd into desart places to hide their poverty: it is but yesterday that they were most wretchedly miserable;

4. *Who cut up mallows by the bushes, and juniper-roots* for *their meat.*

4. Satisfying their hunger with those unsavoury Herbs, which they cut up in the salt marishes; and having no other bread but the roots of Juniper-trees.

5. *They were driven forth from among* men, *(they cried after them,* as after *a thief)*

5. They were driven from the society of men; and if ever they appeared, an out-cry was raised against them, as there is against a Thief when he is discovered.

6. *To dwell in the clifts of the valleys,* in *caves of the earth, and* in *the rocks.*

6. They had no other habitation, but the Clefts which the brooks sometimes make in the vallies; or the Caves which they found in other parts of the earth, or in the rocks.

7. *Among the*

7. Their Sighs might be

heard, like the braying of Aſſes, among the thornbuſhes; they lurked together under nettles or thiſtles.

buſhes they brayed, under the nettles they were gathered together.

8. Being leud Villains, the Children of obſcure Parents; viler than the Earth upon which they trod.

8. *They were children of fools, yea, children of baſe men: they were viler than the earth.*

9. And now I am become their Paſtime: They have made Songs of my Calamity; and it is the common entertainment to diſcourſe of my miſery.

9. *And now am I their ſong, yea, I am their by-word.*

10. They expreſs an abhorrence of me; and, as vile as they are, will not come near me; or if they do, it is only to ſhew their extream Contempt of me.

10. *They abhor me, they flee far from me, and ſpare not to ſpit in my face.*

11. God, they ſee, hath ſcattered all my Eſtate, and by ſore Afflictions laid me very low; which hath made them forget all Reſpect to me, and take an unreſtrained licence in their inſolent behaviour towards me.

11. *Becauſe he hath looſed my cord, and afflicted me, they have alſo let looſe the bridle before me.*

12. They ſet up the very Boys to accuſe me; they

12. *Upon* my *right* hand *riſe the youth,*

youth, they push away my feet, and they raise up against me the ways of their destruction.

push me down, and then trample on me: I am become the beaten path, as I may call my self, of their pernicious Reproaches.

13. They mar my path, they set forward my calamity, they have *no helper.*

13. They so disturb my thoughts, that I know not what course to take in this miserable condition: which they heighten by their Calumnies; and are so fruitful in them, that they need none to help to invent them.

14. They came upon me *as a wide breaking in* of waters: *in the desolation they rolled themselves* upon me.

14. They assault me with such a fury as Souldiers do their Enemies, when they have made a wide breach in the wall of a besieged City, and pour in all their forces to destroy them.

15. Terrours are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.

15. This dismall Change hath fearfully astonished me, to see all my Wishes and Hopes dispersed like the wind, and all the Happiness I possessed passed away as swiftly as a cloud.

16. And now my soul is poured out upon me; the days of affliction

16. I can do nothing now but melt into tears; my very Soul is ready to faint away with grief; when I

think how thoſe joyful days are gone, and what Diſtreſſes have ſeized on me, and come to take their place.

have taken hold upon me.

17. In the night (when Sleep is wont to bury our Grief) I feel ſuch ſharp pains, as penetrate through my very bones; my bloud boils ſo violently in my veins, that I can take no reſt.

17. *My bones are pierced in me in the night-ſeaſon: and my ſinews take no reſt.*

18. It requires a great deal of ſtrength, when I would ſhift my cloaths, to pull them off: my outward garment, by the filthy Matter of my ſores, being glewed as faſt to me, as the collar of my ſhirt.

18. *By the great force* of my diſeaſe, *is my garment changed: it bindeth me about as the collar of my coat.*

19. I look as if I had been thrown into the dirt: there is little difference between me, and duſt and aſhes.

19. *He had caſt me into the mire, and I am become like duſt & aſhes.*

20. And, which is ſaddeſt of all, I call upon Thee, O God, but cannot prevail with Thee to relieve me: I continue praying and waiting for thy help, and thou ſufficiently underſtandeſt my miſerable caſe;

20. *I cry unto thee, and thou doſt not hear me: I ſtand up, and thou regardeſt me* not.

21. *Thou*

21. *Thou art become cruel to me: with thy ſtrong hand thou oppoſeſt thy ſelf againſt me.*

22. *Thou liftſt me up to the wind: thou cauſeſt me to ride* upon it, *and diſſolveſt my ſubſtance.*

23. *For I know* that *thou wilt bring me* to *death, and* to *the houſe appointed for all living.*

24. *Howbeit he will not ſtretch out* his *hand to the grave, though they cry in his deſtruction.*

25. *Did not I weep for him that was in trouble? was* not *my ſoul grieved for the poor?*

21. But thy former Kindneſs to me is turned into ſuch Severity, that it looks like Cruelty: Thou haſt given me ſuch deadly blows, as if thou hatedſt me.

22. Thou didſt lift me up on high, and madeſt me, as it were, to ride upon the clouds: but haſt thrown me down with ſo much the ſorer fall, which hath broken me all in pieces.

23. So that I can think of nothing but dying, and going to my Grave; the common Sanctuary of all mankind.

24. Whither thy afflicting hand will not purſue me: for though men cry when they are ſent thither, yet when they are there, all their Sufferings and Complaints are ended.

25. Strange, that I ſhould be thus puniſh'd without any mercy! was I wont to be ſo unmerciful to others? No, I never look'd upon men under any hardſhip without tears; and was ſo

ſenſi-

sensibly touched with the Miseries of the Poor, that I ever relieved them.

26. Which gave me good hope that I should be very happy: but in stead thereof, the saddest Afflictions and Troubles are befalln me.

26. *When I looked for good, then evil came* unto me: *and when I waited for light, there came darkness.*

27. Which have so suddenly surprised me, that they have put me into the greatest commotion and disorder: my bowels boil without the least intermission.

27. *My bowels boiled, and rested not: the days of affliction prevented me.*

28. My Affliction is so constant without any glimpse of Joy, that I am a perpetual Mourner; and am not able to lie still, nor to refrain from Shrieks and Cries in the greatest Assemblies.

28. *I went mourning without the sun: I stood up,* and *I cried in the congregation.*

29. I can do nothing but lament my self, as if I were one of those mournful creatures, which make such doleful noises in desart places.

29. *I am a brother to dragons, and a companion to owls.*

30. The boiling heat in my body hath so parched

30. *My skin is black upon me, and*

my

my bones are burnt with heat.

me, that my skin looks black; and the Marrow in my bones and all my vital moisture is dried up.

31. My harp also is turned to mourning, and my organ into the voice of them that weep.

31. And, to say no more, all Mirth is banished my House, the musical instruments are laid aside, and nothing but Mourning and Weeping come in their room.

CHAP.

CHAP. XXXI.

ARGUMENT.

It was poſſible his Friends might make quite another uſe than Job *intended of the relation he had made of his miſerable Condition, in the Chapter foregoing: and therefore, leſt it ſhould harden them in their old Errour, and they ſhould take what he had ſaid to be an argument of his Guilt; He gives in this Chapter a large and particular account of his Integrity, which in general he had ſo often aſſerted; laying his very ſoul, and the moſt ſecret Inclinations of it open before them; together with the Actions of his whole life, in his private capacity, (for of his publick he had ſpoken before Chap. XXIX.) both in reſpect of his Neighbours, of all ſorts, and in reſpect of God. To whom he again moſt ſolemnly appeals, in the concluſion of his Diſcourſe, that he did not boaſt of more Vertues than he had; but would moſt gladly be tried before Him, by ſome impartial Judge. I need not here enumerate his Vertues, becauſe they are plainly and diſtinctly expreſſed in the Paraphraſe; and I do not pretend to give the intire contents, but the deſign only, of each Chapter.*

1. *I Made a covenant with mine eyes; why then should I think upon a maid?*

1. BUT do not, I beseech you, any longer look upon these Sufferings as an argument that I am not innocent; for I protest to you, I have been very resolute and careful to avoid even the occasions of Lasciviousness: And therefore how should I ever so much as deliberate to corrupt a Virgin?

2. *For what portion of God is there from above? and what inheritance of the Almighty from on high?*

2. For I know there is a God in Heaven, an Almighty Being, who rules over all: and what could I expect from Him, as the reward of such Impurity?

3. Is *not destruction to the wicked? and a strange* punishment *to the workers of iniquity?*

3. Doth it not lead to destruction? nay, do not strange and horrible Punishments fall upon the workers of that Iniquity?

4. *Doth not he see my ways, and count all my steps?*

4. Is it possible to commit it so secretly, that it shall not be known by Him, who observes every motion, and tells every step I take?

5. *If I have walked with vanity, or if my foot hath hasted to deceit;*

5. If I have broke my Promises, or have been forward to deceive and cheat my Neighbour;

6. I re-

6. I refuse not to be tried: but rather desire my actions may be scrupulously weighed and examined; for God I am sure, will approve of my upright dealing.

6. *Let me be weighed in an even balance, that God may know mine integrity.*

7. If I have turned aside from the rules of Justice for fear or favour; if I have coveted the Goods of other men, or my hands have taken any Bribes,

7. *If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to my hands:*

8. Let me be served in my kind, and let other men eat the Corn which I have sowed, and pluck up the Trees (roots and all) which I have planted.

8. Then *let me sow, and let another eat; yea, let my off-spring be rooted out.*

9. If my heart hath been seduced to filthy desires after another man's Wife; if I have watched for his absence, or some fair opportunity, to enter into his house, and defile his bed;

9. *If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door:*

10. Then let others take away my Wife from me, and make her the vilest Slave, whom they may use at their pleasure.

10. Then *let my wife grind unto another, and let others bow down upon her.*

11. I ever thought this a Crime of the highest nature,

11. *For this is an heinous crime, yea*

yea, it is an iniquity to be punished by *the judges.*

an Iniquity to be corrected by the severity of the publick Justice.

12. *For it is a fire that consumeth to destruction, & would root out all mine increase.*

12. For it is a Fire, which, if it be not extinguished, consumes men and their estates, yea destroys whole Families and Kingdoms: and so incenses the Divine Displeasure, that, should it escape the Magistrates punishment, I could never hope that any thing of mine (were I guilty of it) should thrive, but all come to utter ruine.

13. *If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me:*

13. So far was I from doing such foul Injuries to my Neighbours, that I never extended my Power to the oppression of my Slaves: but was content to wave the priviledge the Law gave me, of using them as I pleased; and to allow them a fair hearing, when they had any difference with me.

14. *What then shall I do when God riseth up? and when he visiteth, what shall*

14. For I thought with my self, that though men could not punish me for my rigour towards them, yet I should never be able to excuse

excuſe it to God, when He came to judge me; nor tell what to anſwer, when He called me to an account for my ill uſage of them.

15. I often alſo called to mind, that there was not ſuch a difference in our Eſtates, as there was an equality in our Births: and that we having one common Creator, my Slave was as nearly related to God as my ſelf.

16. Nor have the Poor any reaſon to complain of me: for if I ever denied to ſatisfy their deſire, or let the Widow in vain expect my relief;

17. Or have ſitten down at my Table alone, without the company of Fatherleſs children;

18. (For whom I have always had a natural compaſſion from my very youth; I brought it into the world with me, and it hath been my companion ever ſince;)

I anſwer him?

15. *Did not he that made me in the womb, make him? and did not one faſhion us in the womb?*

16. *If I have withheld the poor from* their *deſire, or have cauſed the eyes of the widow to fail:*

17. *Or have eaten my morſel my ſelf alone, and the fatherleſs hath not eaten thereof:*

18. *(For from my youth he was brought up with me, as* with *a father, and I have guided her from*

my

my mothers womb)

19. *If I have seen any periſh for want of cloathing, or any poor without covering:*

19. If I have ſuffered any to periſh for want of Cloathing, or let the Poor go naked without a covering;

20. *If his loins have not bleſſed me, and* if *he were* not *armed with the fleece of my ſheep;*

20. If his loins did not admoniſh him to bleſs me, as oft as he girded on his garment, and he were not kept warm with the cloth made of my wool;

21. *If I have lift up my hand againſt the fatherleſs, when I ſaw my help in the gate:*

21. If I ever have beaten the Fatherleſs, becauſe I knew I ſhould be too ſtrong for him in the Court, in caſe he complained there of the Injuſtice;

22. Then *let mine arm fall from my ſhoulder-blade, and mine arm be broken from the bone.*

22. Then let that guilty Arm fall off from my ſhoulder, or be broken in two in the midſt.

23. *For deſtruction* from *God* was *a terrour to me, and by reaſon of his highneſs I could not endure.*

23. For I never thought I could eſcape the Divine Vengeance; the dread of which affrighted me, when men could not, from all ſuch inſolence: for I knew I could not ſupport my ſelf againſt his Majeſty.

24. *If I have*

24. Whoſe Favour I do

not deſire, if I have put my truſt in Riches, and thought my ſelf ſafe and ſecure becauſe I was furniſhed with the nobleſt Treaſures:

25. Or if I was vainly elated and puffed up with the large Poſſeſſions left me by my Anceſtours, or with the great increaſe I had made to them by my own induſtry.

26. If when I beheld the Sun ariſe, or the Moon appear in her full luſtre,

27. I ever entertained an opinion in my mind that they were Gods, or kiſſed my hand in token of worſhip and reverence to them;

28. This alſo were a fearful Crime, which God's Vicegerents ſhould puniſh: becauſe it were to put thoſe Stars in the place of Him who is above all Heavens.

29. Whom I do not wiſh to be my Friend, if I ever was glad at the ruine of mine Enemy; or inſulted over

made gold my hope, or have ſaid to the fine gold, Thou art *my confidence:*

25. *If I rejoyced becauſe my wealth* was *great, and becauſe mine hand had gotten much:*

26. *If I beheld the ſun when it ſhined, or the moon walking* in *brightneſs:*

27. *And my heart hath been ſecretly enticed, or my mouth hath kiſſed my hand:*

28. *This alſo* were *an iniquity* to be puniſhed by *the judge: for I ſhould have denied the God* that is *above.*

29. *If I rejoyced at the deſtruction of him that hated me, or lift*

up

up my self when evil found him:

him, when any miſchief befel him:

30. *(Neither have I ſuffered my mouth to ſin, by wiſhing a curſe to his ſoul)*

30. (No, I was not ſo much as guilty of making any Imprecations againſt him, nor was provoked by his malice to wiſh him dead:)

31. *If the men of my tabernacle ſaid not, Oh that we had of his fleſh! we cannot be ſatisfied.*

31. Though the people of my Family were ſo inraged at him, that, if I would have yielded to their paſſion, they were ready to eat him up with an inſatiable Anger.

32. *The ſtranger did not lodge in the ſtreet:* but *I opened my doors to the traveller.*

32. Much leſs was I guilty of Unkindneſs to Strangers, whom I never ſuffered to lodge in the ſtreets: for the door of my houſe ſtood open, that any Traveller might turn in there, if he pleaſed.

33. *If I covered my tranſgreſſions, as Adam: by hiding mine iniquity in my boſom.*

33. If I have ſtudied to ſeem better than I am, and have not now made a free Confeſſion; but, like our Firſt Parent, have concealed or excuſed my Faults, and out of ſelf-love have hidden mine Iniquity;

34. *Did I fear a great multitude,*

34. Becauſe I dread what the people will ſay of me,

or am terrified by the Contempt, into which the knowledge of my Guilt may bring me with the neighbouring families: then I am content my mouth ſhould be ſtopt, and that I never ſtir out of my door any more.

or did the contempt of families terrifie me: that I kept ſilence, and *went not out of the door?*

35. Oh that the truth of all this might be examined by ſome equal Judge! Behold, I continue ſtill to deſire of God this favour: And let him that can accuſe me, bring in his Libel in writing againſt me.

35. *Oh that one would hear me! behold, my deſire* is, that *the Almighty would anſwer me, and* that *mine adverſary had written a book.*

36. Surely I would not endeavour to obſcure it, but openly expoſe it to be read by all; nay, wear it as a ſingular Ornament, which would turn to my honour, when the world ſaw it diſproved.

36. *Surely I would take it upon my ſhoulder, and bind it* as *a crown to me.*

37. I my ſelf would aſſiſt him to draw up his Charge, by declaring to him freely every Action of my life: I would approach him as undauntedly as a Prince, who is aſſured of the goodneſs of his cauſe.

37. *I would declare unto him the number of my ſteps, as a prince would I go near unto him.*

38. *If*

38. *If my land cry against me, or that the furrows likewise thereof complain:*

39. *If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:*

40. *Let thistles grow in stead of wheat, and cockle in stead of barley. The words of Job are ended.*

38. For if so much as a bit of my Land was unjustly gotten, or I have defrauded those who ploughed it of their wages;

39. If I have taken the fruits of it from my Tenants, and paid nothing for them, or let them such hard bargains, that it broke their heart:

40. Then let Corn never grow there any more; but let it be over-run with Thistles, and the most stinking Weeds.

Here Job *ended his Defence.*

CHAP. XXXII.

ARGUMENT.

It appears, by the 15. *verſe of this Chapter, that there were ſeveral other perſons preſent, beſides thoſe that are named, when this Diſpute was held between* Job *and his three Friends. Among whom there was a young man named* Elihu; *who was either a* Syrian, *(in which language this Book was firſt written, and tranſlated by* Moſes *into* Hebrew, *ſays the Author of the Commentaries under* Origen's *name, deſcended from the ſecond Son of* Nahor, Abraham's *Brother*, Gen. *XXII.* 21. *or an* Idumæan, *of the ſame Country with* Eliphaz *the* Temanite, Jer. *XXV.* 23. *I have made him a* Syrian *in my Paraphraſe, becauſe he is ſaid to be of the kindred of* Ram: *by whom we are to underſtand either* Aram, *or, as the* Hebrews *think*, Abraham; *by whom ſuch Wiſdom and Piety might be promoted in his Brother's Family, as is apparent in* Elihu. *Who, though much inferiour to the reſt in years, (for which reaſon he had held his peace thus long,) yet was much ſuperiour to them in Knowledge. Which he diſcovers in the judicious Cenſures he here paſſes, not only upon the three Friends, but upon* Job *himſelf: whom he hath nothing to charge withal, relating*

ting to any Crime committed before this Affliction befel him; but thinks he had not managed the Diſpute about it with ſo much Calmneſs and Submiſſion to God as became his Piety. In this he differs from thoſe that ſpake before him: For I do not find that he blames him for any Miſcarriages, but thoſe only which he obſerved in the heat of his Diſputation; and he ſpends his time, rather in juſtifying God, than in carping at Job, *as the other had done.*

1. *SO theſe three men ceaſed to anſwer Job, becauſe he was righteous in his own eyes.*

2. *Then was kindled the wrath of Elihu the ſon of Barachel the Buzite, of the kindred of Ram: againſt Job was his wrath kindled, becauſe he juſtified himſelf rather then God.*

3. *Alſo againſt his three friends was his wrath kin-*

1. AND his three Friends alſo left off diſputing with him; becauſe they ſaw him immovably fixed in the opinion of his Innocence.

2. Which very much diſpleaſed a young man, who had ſtood by all this time, and heard what both ſides ſaid for themſelves. His name was *Elihu*, deſcended from a Brother of *Abraham*: who was exceeding angry with *Job*, becauſe he ſpent more time in juſtifying himſelf, than in juſtifying God;

3. And with his three Friends alſo, becauſe they were not able to maintain

their Charge againſt *Job*, and yet had condemned him to be a wicked Hypocrite.

4. Yet he moderated his paſſion ſo diſcreetly, that he ſaid not a word, till he had waited, as well as *Job*, to ſee whether they would reſume the Debate: becauſe it was not fit, he thought, for him to meddle, as long as his Elders had any thing to ſay.

5. But when he ſaw that none of the three offered to reply, but ſate as men that knew not what to ſay, he was not able to hold his peace any longer;

6. But in this manner addreſſed himſelf unto them; ſaying, I have conſidered all this while mine own Youth and your aged Experience; which hath deterred me ſo much, that I have hitherto been afraid to interpoſe my Opinion.

7. I thought with my ſelf, that it was becoming one of my ſmall ſtanding, to hear rather than to ſpeak;

dled, becauſe they had found no anſwer, and yet *had condemned Job.*

4. *Now Elihu had waited till Job had ſpoken, becauſe they* were *elder then he.*

5. *When Elihu ſaw that* there was *no anſwer in the mouth of* theſe *three men, then his wrath was kindled.*

6. *And Elihu the ſon of Barachel the Buzite, anſwered, & ſaid, I* am *young, and ye* are *very old, wherefore I was afraid, and durſt not ſhew you mine opinion.*

7. *I ſaid, Days ſhould ſpeak, and multitude of years ſhould teach wiſedom.*

8. *But*

and to learn Wiſdom in ſuch grave company as yours, rather than pretend to teach it.

8. *But* there is *a ſpirit in man: and the inſpiration of the Almighty giveth them underſtanding.*

8. But I ſee I was miſtaken: Man is a very wretched thing, though he live never ſo long, if God do not illuminate. It is the Divine Inſpiration which gives Underſtanding.

9. *Great men are not* always *wiſe: neither do the aged underſtand judgment.*

9. They are not always the wiſeſt, who are in Authority, and the Teachers of others: nor do old men always ſo well imploy their years, as to underſtand the difference of things.

10. *Therefore I ſaid, Hearken to me, I alſo will ſhew mine opinion.*

10. Therefore let me intreat you to lend your ears a little to me: I alſo will tell you what I think about this matter.

11. *Behold, I waited for your words; I gave ear to your reaſons, whilſt you ſearched out what to ſay.*

11. Do not think me too forward; for I have with great patience heard all your Diſcourſes, and obſerved your Arguments; and let you proceed till you have ſearched as far as you could into the buſineſs:

12. *Yea, I at-*

12. And having duly conſidered

ſidered and comprehended every word, I muſt needs pronounce that there is none of you hath confuted *Job*; nor ſaid any thing to the purpoſe, in anſwer to his Defence of himſelf.

tended unto you: and behold, there was *none of you that convinced Job*, or *that anſwered his words:*

13. For it is not ſufficient for you to ſay, he is Obſtinate; and therefore it is wiſely done of us to leave him to God: He ſhall confound him, by continuing his Afflictions; not We, by our Arguments.

13. *Leſt ye ſhould ſay, we have found out wiſdom: God thruſteth him down, not man.*

14. Which truly are ſo weak, that I ſhall make no uſe of them: But as *Job* hath directed none of his words againſt me, ſo I ſhall trouble him with none of your Replies.

14. *Now he hath not directed* his *words againſt me: neither will I anſwer him with your ſpeeches.*

15. See, I beſeech you, all you that hear us, how theſe Diſputants are amazed; how ſilent they are, as if their ſpeech had forſaken them.

15. *They were amazed, they anſwered no more: they left off ſpeaking.*

16. You are my Witneſſes, that I have waited for ſatisfaction: but after long expectation they bring forth

16. *When I had waited, (for they ſpake not, but ſtood ſtill,* and *anſwered*

ſwered no more)

17. I ſaid, *I will anſwer alſo my part, I alſo will ſhew mine opinion.*

18. *For I am full of matter, the ſpirit within me conſtraineth me.*

19. *Behold, my belly* is *as wine* which *hath no vent, it is ready to burſt like new bottles.*

20. *I will ſpeak, that I may be refreſhed: I will open my lips and anſwer.*

21. *Let me not, I pray you, accept any man's perſon, neither let me give flattering*

nothing; they are at a ſtand, and furniſhed with no further Anſwer.

17. Which made me reſolve within my ſelf, that I would have a ſhare in this Diſpute; and ſhew, as I have often told you, what my Opinion is concerning it.

18. And indeed it is high time; for I am ſo full, by long thinking of what I have to ſay, that I am in pain till I had uttered my mind.

19. My thoughts work within me, like new Wine in a Veſſel: and we are both alike in danger to burſt, unleſs there be a vent.

20. I muſt ſpeak therefore, if it be but to eaſe my ſelf: I will open my lips, as they do ſuch Veſſels, and make an Anſwer, becauſe I cannot with ſafety hold my peace any longer.

21. And, I beſeech you, let me ſpeak with all freedom; with regard only to the Cauſe, and not to the Perſon: and do not expect

that

that I ſhould complement, and give to man any glorious titles.

titles unto man.

22. For I do not underſtand that Art of ſoothing men into a great opinion of themſelves: or if I did, I ſhould not venture to uſe it; leſt He that made me ſhould preſently ſtop my mouth, for not dealing plainly.

22. *For I know not to give flattering titles*, in ſo doing *my maker will ſoon take me away.*

CHAP.

CHAP. XXXIII.

ARGUMENT.

Here Elihu *addreſſes his Speech to* Job *alone, (for he rejected all that the* three *Friends had ſaid, as ſufficiently confuted* Job *in his Diſpute with them,) and tells him,* firſt, *that he was the man who would now plead with him in God's behalf, (as he had oft deſired,) and that he was no unequal match for him. And* then *begins to reprehend thoſe paſſages which he thought were blameable in* Job's *Speeches; particularly his inſiſting ſo much upon his Integrity: which, though true, ſhould not have been mentioned without due acknowledgment, that the Sovereign of the World had done him no wrong in thus afflicting him; and that it was not fit for him to queſtion the Wiſdom and Juſtice of God's Providence, becauſe he did not underſtand it. For the care of God over Man and his kindneſs to him, he ſhews, is ſo apparent, upon ſo many ſcores, that it ought not to be denied becauſe of the unaccountable Afflictions that may befal us; which we ought rather to think are one of the ways whereby He doth Man good.*

1. WHerefore, 1. AND truly I think I need not uſe any farther

farther Preface, to perſwade thee, O *Job*, to hear my Diſcourſe, and to give an attentive ear to all I have to ſay.

Job, I pray thee, hear my ſpeeches, and hearken to all my words.

2. Behold, now I begin; my words are upon my tongue, if thou art ready to receive them.

2. Behold, now have I opened my mouth, my tongue hath ſpoken in my mouth.

3. And I aſſure thee they ſhall be the unfeigned language of mine heart, which it ſhall not be hard for thee to underſtand: for the inſtruction they give thee ſhall be clearly and perſpicuouſly delivered.

3. My words ſhall be of *the uprightneſs of my heart: and my lips ſhall utter knowledge clearly.*

4. And firſt of all conſider, that I am no other Creature than what thou art; a Man whom the power of God hath formed, and then inſpired with Life.

4. The ſpirit of God hath made me, and the breath of the Almighty hath given me life.

5. Thou needeſt not therefore decline the Encounter; but if thou art able to anſwer, ſet thy forces in order againſt me, and ſtand up to oppoſe me.

5. If thou canſt anſwer me, ſet thy words *in order before me, ſtand up.*

6. Thou haſt formerly deſired (IX. 33. XIII. 3.) that ſome-body would ap-

6. Behold, I am *according to thy wiſh in Gods ſtead; I alſo*

I also am formed out of the clay.

pear in God's ſtead, to reaſon the Caſe with thee: Behold, thou haſt thy wiſh; I am the Man that appears for Him; who am made of the ſame matter with thy ſelf.

7. *Behold, my terrour ſhall not make thee afraid, neither ſhall my hand be heavy upon thee.*

7. Look upon me, the Combate is not unequal (as thou complainedſt when thou lookedſt upon God, IX. 34. XIII. 21.) thou ſeeſt no dreadful Majeſty in me to affright thee, nor any Power to oppreſs thee.

8. *Surely thou haſt ſpoken in mine hearing, & I have heard the voice of* thy *words*, ſaying,

8. I do not accuſe thee neither, as thy three Friends have done, of Crimes uncertain or unknown; but of what I my ſelf, with mine own ears, have heard thee utter.

9. *I* am *clean without tranſgreſſion, I* am *innocent; neither* is *there iniquity in me.*

9. For ſurely thou haſt ſaid more than once, (X. 7. XIII. 23. XVI. 17, *&c.* XXXI.) I am pure and without any Fault, in my heart and in my actions, both towards God and towards man.

10. *Behold, he findeth occaſion a-*

10. Behold, He, who I thought would have vindi-

cated

cated my Innocence, ſeeks for occaſions to fall out with me; and for ſlight matters declares himſelf mine Enemy.

gainſt me, he counteth me for his enemy.

11. Whom He keeps ſo faſt in priſon, that I cannot ſtir; and watches ſo narrowly, that I can find no way to eſcape.

11. *He putteth my feet in the ſtocks, he marketh all my paths.*

12. This is my complaining language, and mark what I ſay to thee: Though I cannot accuſe thee, as thy Friends have done, of other Sins, yet in this thou doſt offend; and I muſt reprehend thee for it, by remembring thee that there is no compariſon between God and Man.

12. *Behold,* in *this thou art not juſt: I will anſwer thee, that God is greater then man.*

13. And therefore why doſt thou preſume to diſpute with Him, and call Him to an account for his actions, who will not reveal to us all the Secrets of his Providence?

13. *Why doſt thou ſtrive againſt him? for he giveth not account of any of his matters.*

14. Not that God envies knowledge to us, for He teaches man more ways than one; and a great deal

14. *For God ſpeaketh once, yea, twice,* yet man *perceiveth it not.*

15. *In*

more than he takes care to learn.

15. *In a dream, in a viſion of the night, when deep ſleep falleth upon men, in ſlumbrings upon the bed:*

15. One way is by a Dream, (which you may call a Night-viſion,) when men fall into a deep ſleep, or lie on their beds between ſleeping and waking:

16. *Then he openeth the ears of men, and ſealeth their inſtruction,*

16. Then (when their minds are free from the buſineſs and cares of the day) He ſecretly whiſpers Inſtruction in their ears, and imprints it upon their minds.

17. *That he may withdraw man* from his *purpoſe, and hide pride from man.*

17. Not to make them underſtand indeed all the ſecret reaſons of his Providence; but to turn man from his evil way, and to diſpoſe him with all humility to ſubmit himſelf to his Heavenly Inſtructer:

18. *He keepeth back his ſoul from the pit, and his life from periſhing by the ſword.*

18. Who by this means mercifully preſerves him (if he obey his Admonition) from running on to his own deſtruction; and reſcues him from the violent death, which the ſword of Juſtice or of an Enemy would have inflicted on him.

19. *He is cha-*

19. Another way (and

more common than this by Dreams) is the painful Diſeaſes wherewith he chaſtiſes man, and lays him low on his bed; though his conſtitution of body be never ſo firm and ſtrong.

ſtened alſo with pain upon his bed, and the multitude of his bones with ſtrong pain:

20. In which languiſhing caſe he loaths his food; yea, nauſeates that very meat which formerly was his greateſt delight.

20. *So that his life abhorreth bread, and his ſoul dainty meat.*

21. Which makes ſo great a change in him, that his Fleſh, which formerly appeared plump and fair, cannot be ſeen; and his Bones ſtick out, which formerly did not appear.

21. *His fleſh is conſumed away, that it cannot be ſeen, and his bones* that *were not ſeen, ſtick out.*

22. There is but a ſtep between him and his grave; the pangs of death being ready to ſeize on him.

22. *Yea, his ſoul draweth near unto the grave, & his life to the deſtroyers.*

23. If then (which is a third way whereby God teaches men) there come a Divine Meſſenger unto him; a rare perſon, that can expound the mind of God, and perſwade the ſick man to repent and amend his life;

23. *If there be a meſſenger with him, an interpreter, one among a thouſand, to ſhew unto man his uprightneſs:*

24. *Then*

24. *Then he is gracious unto him, and ſaith, Deliver him from going down to the pit, I have found a ranſom.*

24. He ſhall beſeech God to be gracious to him, ſaying, Spare him, good Lord, and reſcue him from going down to the grave; let it ſatisfie thee that thou haſt corrected him, and that I have found him a Penitent.

25. *His fleſh ſhall be freſher then a childs: he ſhall return to the days of his youth.*

25. Preſently the ſick man ſhall begin to recover, and become a new man in his Body, as well as in his Mind: His Fleſh ſhall look as freſh as when he was a child; and he ſhall be reſtored to the Vigour and Strength of his youthful age.

26. *He ſhall pray unto God, and he will be favourable unto him, and he ſhall ſee his face with joy: for he will render unto man his righteouſneſs.*

26. His Prayer alſo ſhall be acceptable to God, and prevail for the Bleſſings he asks: He ſhall go into the Houſe of God, and with the moſt joyful voice give thanks unto Him, and praiſe his Goodneſs; who will then acquit him, and reſtore this poor man to his Favour.

27. *He looketh upon men, and if any ſay, I have*

27. And he, (as becomes a true Penitent) caſting his eyes upon his Neighbours,

ſhall openly confeſs and ſay, I have offended God, and He hath juſtly chaſtiſed me; I have done wickedly, and He hath puniſhed me according to my deſert:

ſinned, and perverted that which was *right, and it profited me not;*

28. But hath redeemed me from that Death into which I was going; and not only made me live, but given me hope that I ſhall enjoy proſperous days.

28. *He will deliver his ſoul from going into the pit, and his life ſhall ſee the light.*

29. Behold in all this the wonderful goodneſs of God; who by ſo many means very often admoniſhes Man:

29. *Lo, all theſe* things *worketh God oftentimes with man,*

30. To reduce him from thoſe evil courſes, which had juſt brought him to his Grave; and to raiſe him up again to live in all true Happineſs and Pleaſure.

30. *To bring back his ſoul from the pit, to be enlightned with the light of the living.*

31. Mark this well, O *Job*, for it may very much concern thee: conſider what I have ſaid; and if thou pleaſeſt to hear me patiently, I will ſtill inſtruct thee more fully.

31 *Mark well, O Job, hearken unto me, hold thy peace, and I will ſpeak.*

32. Or if thou haſt any thing to object to what I have ſaid, I am willing to

32. *If thou haſt any thing to ſay, anſwer me: ſpeak*

for

for I desire to justifie thee.

hear it: Speak before I go any farther; for I heartily desire thou mayst clear thy self, and appear a Righteous person.

33. *If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.*

33. If thou hast no exception against my Discourse, then continue thy attentions, and silently listen to me; and I will teach thee more Wisedom.

CHAP. XXXIV.

ARGUMENT.

Here Job *ſhews himſelf a far more humble and teachable perſon than his three Friends: for, though* Elihu *had invited him to make what exceptions he pleaſed to his diſcourſe in the former Chapter, he would not open his mouth; becauſe he plainly ſaw that* Elihu *had hit upon the thing wherein he was defective. And ſo this young man proceeds to carry the Charge a little higher, and tells him, with more ſharpneſs than before, that there were ſome words in his Diſcourſes which ſounded in his ears, as if he accuſed God's Juſtice and Goodneſs. For what elſe did he mean when he complained that God did not do him right; and that he deſtroyed alike both good and bad? Which raſh Aſſertions he overthrows from the conſideration of the Sovereign Dominion, Power, Righteouſneſs and Wiſdom of God: and repreſents to him what behaviour and diſcourſe would have better become him, than that which he had uſed.*

1. To this laſt motion *Job* conſented; and replying never a word, *Elihu* proceeded in his Diſcourſe, and ſaid,

1. *Furthermore Elihu anſwered, and ſaid,*

2. *Hear*

2. *Hear my words, O ye wiſe men, and give ear unto me, ye that have knowledge.*

2. I do not deſire to be Judge alone in this Cauſe, but I appeal to them that are wiſe; and beſeech all thoſe (among you that hear me) who are intelligent, to mark and conſider what I now deliver.

3. *For the ear trieth words, as the mouth taſteth meat.*

3. You can diſcern whether it be true or falſe; for the Mind is as proper a Judge of Diſcourſe, as the Palate is of Meat.

4. *Let us chooſe to us judgment: let us know among our ſelves what is good.*

4. Let us agree to examine the buſineſs, that we may be able to pronounce a righteous judgment: let us debate among our ſelves, and reſolve, whether *Job* have a good Cauſe or no.

5. *For Job hath ſaid, I am righteous: and God hath taken away my judgment.*

5. For he hath ſaid, I am innocent; and God (who knows I do not deſerve to ſuffer in this manner, XXVII. 2, 6.) will not do me right:

6. *Should I lie againſt my right? my wound is incurable without tranſgreſſion.*

6. I ſcorn to defend my ſelf with lies; but I muſt ſtill maintain, that this deadly Wound is given me for no Crime of mine.

7. *What man*

7. Did you ever know

ſuch a man as *Job*, who, in ſtead of adoring the Almighty, (as becomes his Wiſedom and Piety,) takes the liberty to pour out abundance of contemptuous language concerning his Judgments?

is *like Job*, who *drinketh up ſcorning like water?*

8. He aſſociates himſelf with Evil doers; and talks after the ſame rate that the Wicked are wont to do.

8. *Which goeth in company with the workers of iniquity, and walketh with wicked men.*

9. For he ſeems to me to be of this opinion, that though a man ſtudy to pleaſe God, he ſhall get nothing by it. IX. 22.

9. *For he hath ſaid, It profiteth a man nothing, that he ſhall delight himſelf with God.*

10. What think you of this, ye men of Wiſedom? Do you not abhor ſuch a thought as much as I, that He who is Almighty ſhould wrong any man, and He who is All-ſufficient ſhould ſwerve from the rule of Righteouſneſs?

10. *Therefore hearken unto me, ye men of underſtanding: far be it from God*, that he ſhould do *wickedneſs, and* from *the Almighty*, that he ſhould commit *iniquity.*

11. He will never be charged with ſuch Weakneſs, but always deals with men according as they deſerve: For he that doeth well never fails to find a Re-

11. *For the work of a man ſhall he render unto him, and cauſe every man to find according to* his *ways.*

12. *Yea,*

ward, and he that doeth ill, meets with a juſt Puniſhment.

12. *Yea, ſurely God will not do wickedly, neither will the Almighty pervert judgment.*

12. Surely, I need not fear to affirm this with the greateſt confidence, that the Supreme Judge of the World will never condemn an Innocent perſon; nor will He that poſſeſſes all things be corrupted to pronounce an unrighteous Sentence.

13. *Who hath given him a charge over the earth? or who hath diſpoſed the whole world?*

13. For He did not receive the Government of the world from any above himſelf; nor is there any higher Being, whoſe Authority He may be thought to dread, and for fear of whom He may be tempted to do unjuſtly.

14. *If he ſet his heart upon man, if he gather unto himſelf his ſpirit and his breath.*

14. No, He made and He ſuſtains all creatures; ſo that if he ſhould contain his Goodneſs within Himſelf, and recal that Spirit and Life which He hath infuſed into them;

15. *All fleſh ſhall periſh together, & man ſhall turn again unto duſt.*

15. Nothing could ſubſiſt one moment: but all Mankind would expire together, and return unto their duſt.

16. If

16. If thou art wiſe, mind what I ſay; and conſider alſo what follows.

16. *If now* thou haſt *underſtanding, hear this: hearken to the voice of my words.*

17. Can he be an enemy to juſtice Himſelf, who binds us ſo faſt to the practice of it? and wilt thou condemn His Actions, who is moſt powerful, as well as juſt; and therefore need not ſerve himſelf by any wrongful dealing?

17. *Shall even he that hateth right govern? and wilt thou condemn him that is moſt juſt?*

18. There is no King on Earth but looks upon it as a great and unſufferable reproach to be called a Tyrant: nor will inferiour Rulers endure you ſhould ſay, that they have no regard to Equity.

18. Is it fit *to ſay to a king*, Thou art *wicked*, and *to princes*, Ye are *ungodly*?

19. Shall we impute then any ſuch thing to Him, before whom a Prince or a Rich man is no more than the meaneſt and pooreſt perſons? who ſhall have the ſame Juſtice from Him with the greateſt, becauſe they are all alike the work of his Hands.

19. How much leſs to him *that accepteth not the perſons of princes, nor regardeth the rich more then the poor? for they all* are *the work of his hands.*

20. How ſhould He ſtand

20. *In a moment*

ment ſhall they die, and the people ſhall be troubled at midnight, and paſs away: and the mighty ſhall be taken away without hand.

in awe of the Power of Kings, or be bribed with the Gifts of the rich, who can ſtrike them all dead in a moment? Whole Nations tremble before Him, and in their deepeſt ſecurity are deſtroyed. He needs not the help of any force on earth to put down a mighty Tyrant; but inviſible powers carry him away.

21. *For his eyes* are *upon the ways of man, and he ſeeth all his goings.*

21. For there is no one paſſage of man's Life, but He is acquainted with it: and therefore cannot be ſuſpected through Ignorance of their actions (no more than through fear of their perſons) to overlook their Crimes, or to do them any Injuſtice.

22. There is *no darkneſs, nor ſhadow of death, where the workers of iniquity may hide themſelves.*

22. They may ſeek to hide their Wickedneſs, when they have committed it; and may make Excuſes and ſubtle Pretences: But they cannot caſt a miſt before His eyes, who ſees into the thickeſt Darkneſs, and the deepeſt Secrets.

23. *For he will*

23. And therefore, as He will

will never charge man with that of which he is not guilty; ſo, when He calls him to an account, He will not delay, nor put off his Judgment, to hear what man can ſay for himſelf.

not lay upon man more then right; *that he ſhould enter into judgment with God.*

24. For He needs not be informed how matters ſtand; and therefore breaks in pieces Mighty men, without inquiry or examination of witneſſes againſt them; and confers their Dignity upon others.

24. *He ſhall break in pieces mighty men without number, and ſet others in their ſtead.*

25. And by this means ſhews that He knows their works; when He ſo ſuddenly overturns them, that they are cruſhed in pieces.

25. *Therefore he knoweth their works, and he overturneth* them *in the night, ſo that they are deſtroyed.*

26. He puniſhes them as men that in his eyes are apparently wicked; and therefore makes them publick Examples for the terrour of their neighbours.

26. *He ſtriketh them as wicked men in the open ſight of others.*

27. Becauſe they would not follow his Counſels, nor regard any of his Commands:

27. *Becauſe they turned back from him, and would not conſider any of his ways.*

28. But went on in their

28. *So that they cauſe*

cauſe the cry of the poor to come unto him, and he heareth the cry of the afflicted.

Oppreſſion of the Poor, till they cried to Heaven for Vengeance upon them: and the Cry of ſuch afflicted people of God never fails to anſwer.

29. *When he giveth quietneſs, who then can make trouble? and when he hideth* his *face, who then can behold him? whether* it be done *againſt a nation, or againſt a man only:*

29. And if He will grant ſuch poor wretches reſt and eaſe, who can diſturb them? or if He be angry with their Oppreſſour, who can ſhew him favour? (which is as true of whole Nations, as of one ſingle perſon.)

30. *That the hypocrite reign not, leſt the people be enſnared.*

30. He will not let the wicked Tyrant reign alway, though he pretend Piety and the publick Good never ſo much; leſt the people ſhould be enſnared into ſin by his Example.

31. *Surely it is meet to be ſaid unto God, I have born* chaſtiſement, *I will not offend* any more.

31. Wherefore it is beſt for an afflicted perſon not to complain, but to ſuſpect himſelf, (though he be never ſo good;) and preſently to ſay to God, I confeſs this Suffering is juſt; I will not offend by pleading my Innocence.

32. If

32. If I have overlook'd any thing that I ſhould have obſerved, do thou ſhew it me: if I have committed any Fault, I will take care to do ſo no more.

32. That which *I ſee not, teach thou me; If I have done iniquity, I will do no more.*

33. Haſt thou addreſſed thy ſelf to God in this manner? Anſwer that queſtion; for God will recompenſe it, if thou doſt deſpiſe ſuch good Counſel; which perhaps thou wilt chuſe to do, but ſo would not I. Speak therefore what thy opinion is.

33. Should it be *according to thy mind? he will recompenſe it, whether thou refuſe, or whether thou chuſe, and not I: therefore ſpeak what thou knoweſt.*

34. Or let any underſtanding perſon tell us what is their opinion; for ſuch, as I ſaid before, would I have to judge between us.

34. *Let men of underſtanding tell me, and let a wiſe man hearken unto me.*

35. *Job* ſeems to me to be very much miſtaken: and his Diſcourſes to be inconſiderate and without reaſon.

35. *Job hath ſpoken without knowledge, and his words* were *without wiſedom.*

36. And therefore I am ſo far from wiſhing he may be preſently releaſed from his Afflictions, that I take it to be more deſirable, he ſhould be ſtill tried and proved by them; till he recant

36. *My deſire* is that *Job may be tried unto the end, becauſe of* his *anſwers for wicked men.*

37. *For*

the Anſwers in which he hath complained of Divine Providence, after the manner of wicked men.

37. *For he addeth rebellion unto his ſin, he clappeth* his hands *amongſt us, and multiplieth his words againſt God.*

37. For otherwiſe he will adde greater Offences to thoſe leſſer he hath already committed: he will defend what he hath inconſiderately ſpoken; nay triumph, as if he had gotten the better of us; and, in ſtead of making the Confeſſion to which I have exhorted him, continue to multiply his Complaints againſt God.

CHAP.

CHAP. XXXV.

ARGUMENT.

Job *ſtill keeps ſilence, notwithſtanding that* Elihu *had made the harſheſt conſtruction of his words; becauſe he was ſenſible he meant him well, and had now, in the concluſion of his Diſcourſe, given him very wholſome Counſel; and allowing his Integrity, had only charg'd him with ſome unhappy Expreſſions, which had faln from him when he was in great anguiſh in ſpirit. Which, I ſuppoſe, was the reaſon he doth not contradict him, though he continue, here in this Chapter, to faſten the very ſame harſh ſenſe upon his words, v. 2, 3. Which he refutes from the conſideration of the infinite diſproportion there is between Man and God: who is never the worſe indeed for any Evil, nor at all the better for any Good that we do: and yet hath ſuch a Love to Mankind, that it is certain He would not have them miſerable, but takes care for their relief when they are oppreſſed, if they addreſs themſelves, as they ought, to Him.*

1. TO this *Job* making no Anſwer, *Elihu* preſſed him again, and ſaid;

1. ELIHU *ſpake moreover, and ſaid,*

2. *Thinkeſt*

2. *Thinkeſt thou this to be right, that thou ſaidſt, My righteouſneſs is more then Gods?*

2. Let me appeal to thy own Conſcience. Doſt thou think this to be right, that thou ſaid'ſt, God is not ſo righteous as I am?

3. *For thou ſaidſt, What advantage will it be unto thee, and, What profit ſhall I have, if I be cleanſed from my ſin?*

3. What elſe could be thy meaning, when thou uttereſt ſuch words as theſe, What doth God care whether I be innocent or no? or what benefit ſhall I have by it, if I be?

4. *I will anſwer thee, and thy companions with thee*

4. I will anſwer thee, and ſuch as thou art, in a few words.

5. *Look unto the heavens, and ſee and behold the clouds which are higher then thou.*

5. Caſt up thine eyes to the Heavens, look upon the Clouds and the Sky; and conſider that, as high as they are, they are not ſo much above thee, as God is above them.

6. *If thou ſinneſt, what doeſt thou againſt him? or if thy tranſgreſſions be multiplied, what doſt thou unto him?*

6. And therefore it is true, that He is never the worſe for the Sins which thou haſt committed; nor will be the worſe, though thou ſhouldſt proceed to commit more and greater:

7. *If thou be righteous, what giveſt thou him?*

7. And that He is never the better for thy being Righteous; which can con-

fer nothing upon Him which He hath not already, nor add any thing to his Greatneſs.

or what receiveth he of thine hand:

8. But thou ſhouldſt not conclude from thence, that it is all one whether a man be good or bad: For thy Wickedneſs will prove hurtful to thy ſelf and to the reſt of mankind; and thy Righteouſneſs will do thee and them great ſervice.

8 *Thy wickedneſs* may hurt *a man as thou* art, *and thy righteouſneſs* may profit *the ſon of man.*

9. The cries of the Oppreſſed tell us what miſchief Injuſtice doeth, and how miſerable it makes them: The tyranny of the mighty forces them to cry aloud to God for Vengeance; who, though He be not hurt himſelf by it, is touched with a ſenſe of their Affliction.

9. *By reaſon of the multitude of oppreſſions, they make* the oppreſſed *to cry: they cry out by reaſon of the arm of the mighty.*

10. The greateſt miſchief is, that not one of theſe miſerable Wretches inquires ſeriouſly after God, who gave him his being; and is able therefore, not only to relieve him, but to comfort, yea to fill him with Joy, in the midſt of the ſaddeſt Affliction.

10. *But none ſaith, Where* is *God my maker, who giveth ſongs in the night?*

11. *Who*

11. *Who teacheth us more then the beaſts of the earth, and maketh us wiſer then the fowls of heaven.*

11. Having indued us with Reaſon and Wiſdom to conſider, that He, who takes care of the Beaſts and the Birds, will not neglect us; if we do not merely cry and groan under our Oppreſſions, (as thoſe brute Creatures do,) but with hearty Repentance, and a thankful ſenſe of his Benefits, and humble Confidence in his Goodneſs, piouſly addreſs our ſelves unto Him.

12. *There they cry, (but none giveth anſwer) becauſe of the pride of evil men.*

12. This is the reaſon that God doth not deliver them; becauſe they lie crying indeed under their Affliction: but it is not a ſenſe of Him, but only the haughty Violence of their Oppreſſours, which extorts it from them.

13. *Surely God will not hear vanity, neither will the Almighty regard it.*

13. For we muſt not think that God (though He be inclined to relieve the Afflicted) will give ear to men ſo void of Piety: He will not regard thoſe, who have ſo little regard to Him; even for this reaſon, becauſe He ſtands in need of no-body.

14. Therefore, although thou complaineſt that thou doſt not ſee Him appear for thy deliverance; (XXIII. 8.) yet do not conclude from thence that He is unrighteous: but go and condemn thy ſelf before Him, and then patiently wait for his Mercy.

14. *Although thou ſayeſt thou ſhalt not ſee him, yet judgment is before him, therefore truſt thou in him.*

15. But now, becauſe there is nothing of this in thee, God hath thus ſeverely afflicted thee; and not at all regarded the exceeding great Proſperity wherein thou haſt hitherto lived.

15. *But now becauſe* it is *not* ſo, *he hath viſited in his anger, yet he knoweth* it *not in great extremity:*

16. And *Job* may ſpare his Complaints hereafter, for they are to no purpoſe: he heapeth up words without reaſon.

16. *Therefore doth Job open his mouth in vain: he multiplieth words without knowledg.*

CHAP.

CHAP. XXXVI.

ARGUMENT.

Having reprehended ſome of the unwarrantable Expreſſions in Job's *Diſcourſes, (which he himſelf would not juſtifie,)* Elihu *comes cloſer to the buſineſs, and ſpeaks to the very Cauſe it ſelf. Shewing from the Nature of God, and the Methods of his Providence, that if* Job *had, inſtead of Diſputing, ſubmitted himſelf humbly to God's Corrections, He would have delivered him: (it being as eaſie for Him to lift up, as to caſt down:) And that his not diſcerning the Reaſon of his Corrections, (which* Job *had made a great cauſe of his Grief, XIX. 7.) ought not to have hindred his humble Submiſſion; becauſe we are not able to comprehend any of the Works of God, which we ſee every day, and acknowledge to be moſt excellently contrived.*

1. ELIHU *alſo proceeded, and ſaid,*

2. *Suffer me a little, and I will ſhew thee, that* I have *yet to ſpeak.*

1. JOB ſtill keeping ſilence, *Elihu* proceeded in his Diſcourſe, and ſaid;

2. Be not weary, and I will open my mind more fully; for thou haſt not yet heard all that God hath to

ſay for himſelf by my mouth;

on God's behalf.

3. Which ſhall now, from the moſt ſublime Contemplations, aſſert the Righteouſneſs of my Maker.

3. *I will fetch my knowledg from afar, and I will aſcribe righteouſneß to my maker.*

4. For aſſure thy ſelf I will not ſeek to baffle thee with ſophiſtical Arguments: He that diſcourſes with thee is none of thoſe ſubtle Diſputers, but loves ſincere and ſolid Reaſon.

4. *For truly my words* ſhall *not* be *falſe: he that is perfect in knowledge* is *with thee.*

5. Know then that God is moſt mighty, but deſpiſeth not the meaneſt: The excellence of His Power, and the greatneſs of His Mind, will not ſuffer Him to wrong any-body.

5. *Behold, God is mighty, and deſpiſeth not* any: *he* is *mighty in ſtrength* and *wiſdom.*

6. When men are extremely wicked, and fit to be puniſhed, He will let them live no longer; but the Poor at laſt ſhall recover their right, and be delivered out of their Affliction.

6. *He preſerveth not the life of the wicked: but giveth right to the poor.*

7. For whatſoever Affliction the Righteous ſuffer, God never ceaſes to take a ſpecial care of them; and ſometimes raiſes them to the

7. *He withdraweth not his eyes from the righteous: but with kings* are they *on the throne,*

throne, yea, he doth eſtabliſh them for ever, and they are exalted.

highest Offices that Kings can confer upon them: in which they are ſetled as long as they live, and exalted above the power of their Enemies that would pull them down.

8. *And if* they be *bound in fetters*, and *be holden in cords of affliction:*

8. Or if they ſhould fall into any Trouble, which lies as heavy on them, and holds them as faſt, as if they were bound with chains and with cords;

9 *Then he ſheweth them their work, and their tranſgreſſions that they have exceeded.*

9. It is only to make them reflect upon their Lives, and to ſhew them their Sins; becauſe they grow ſtrong, and begin to prevail over them.

10. *He openeth alſo their ear to diſcipline, & commandeth that they return from iniquity.*

10. He diſpoſeth them hereby to liſten to Inſtruction, and admoniſhes them to forſake their Sins, and return to their Duty.

11. *If they obey and ſerve him, they ſhall ſpend their days in proſperity, and their years in pleaſures.*

11. And if they profit ſo much by their Affliction, as to obey this Counſel, and devoutly ſerve Him, they ſhall regain their former Splendour; and paſs the reſt of their life in Proſperity and Pleaſure.

12. But if they be diſobedient, they ſhall be utterly cut off, and die in their Folly.

12. *But if they obey not, they ſhall periſh by the ſword, and they ſhall die without knowledg.*

13. And they that are falſe-hearted do but heap up Wrath to themſelves by their counterfeit Piety: which ſurpriſes them ſo ſuddenly, that it gives them no time ſo much as to cry to God, when his Puniſhments ſeize on them.

13. *But the hypocrites in heart heap up wrath: they cry not when he bindeth them.*

14. They die before their time in the flower of their age; and periſh like the impure *Sodomites*, with an haſty and unexpected Deſtruction.

14. *They die in youth, and their life* is *among the unclean.*

15. Whereas He delivers the poor humble man in his Affliction; and makes his Oppreſſion the means of giving him wholeſom Counſel:

15. *He delivereth the poor in his affliction, and openeth their ears in oppreſſion.*

16. Even ſo would He have reſcued thee (if thou hadſt humbly ſubmitted to his Correction) out of theſe miſerable Streights to which thou art reduced: and not

16. *Even ſo would he have removed thee out of the ſtrait* into *a broad place, where* there is *no ſtraitneſs,*

neſs, & that which ſhould be ſet on thy table, ſhould be *full of fatneſs.*

only inlarged thee, but ſet thee ſo far from all danger of falling again into them, that Peace and Plenty ſhould have been thy portion.

17 *But thou haſt fulfilled the judgment of the wicked: judgment and juſtice take hold* on thee.

17. But thou haſt maintained the cauſe of the Wicked: and ſuch as a man's Cauſe is, ſuch will the Judgment of God be upon him.

18. *Becauſe* there is *wrath*, beware *leſt he take thee away with his ſtroke: then a great ranſom cannot deliver thee.*

18. And becauſe God is angry with thee, take heed leſt thou farther incenſe Him to puniſh thee ſo heavily, that upon no terms He will deliver thee.

19. *Will he eſteem thy riches?* no *not gold, nor all the forces of ſtrength.*

19. Doſt thou think He will have any regard to thy Riches? No, not if thou hadſt all the Treaſure and all the Force which all the power on earth can muſter up.

20. *Deſire not the night, when people are cut off in their place.*

20. Do not dream that they can do thee any ſervice? nor entertain thy ſelf with vain hopes, as thou art muſing on thy bed in the night: when God ſometimes deſtroys whole Nations on a ſudden.

21. But

21. But let thy Sufferings teach thee Caution, and make thee afraid to go on to provoke offended Juſtice: for thou haſt done it too much already, in chuſing rather to accuſe Divine Providence, than to ſubmit patiently to his Chaſtiſements.

21. *Take heed, regard not iniquity: for this haſt thou choſen rather then affliction.*

22. Conſider the vaſt extent of God's Power, which lifts men up as well as caſts them down. What Lord is there ſo abſolute as He? or who ſhall teach Him how to govern his Dominion?

22. *Behold, God exalteth by his power: who teacheth like him?*

23. What Viſiter is there over Him, to examine and take an account of His Actions? or who may preſume to ſay, This or that is not well done?

23. *Who hath enjoyned him his way? or who can ſay, Thou haſt wrought iniquity?*

24. See that thou leave off this carping at his Providence; and remember to extol and magnifie it, as well as the wonderful fabrick of the World, which men behold with admiration and praiſe.

24. *Remember that thou magnifie his work, which men behold.*

25. All mankind contem-

25. *Every man may*

may ſee it, man may behold it afar off.

plate it with aſtoniſhment: there are none ſo dull, but in the farthermoſt parts of the earth they behold, if they open their eyes, the Majeſty of God;

26. *Behold, God is great, and we know him not, neither can the number of his years be ſearched out.*

26. And muſt confeſs that He is great in Wiſdom and Power, and cannot be comprehended by our ſhallow Underſtandings; which are preſently confounded, when they enter into the Search of His Eternal Being.

27. *For he maketh ſmal the drops of water: they pour down rain according to the vapour thereof:*

27. For it is He who diſſolves the Clouds into water, and doth not pour it down all at once; but by ſmall drops ſweetly reſtores to the earth the vapour which was exhaled from thence.

28. *Which the clouds do drop, and diſtil upon man abundantly.*

28. For He hath made the Clouds to be fluid bodies; which diſtil their ſhowrs in ſo many places, that there are multitudes of ſpectators and admirers of this wonderful contrivance.

29. *Alſo can any underſtand*

29. And can any one underſtand how He ſpreads thoſe

thoſe Clouds, and makes them hang in the Air, when they are full of water? or give an account of the dreadful Sounds, which are heard from thence, and which tell us that He dwells in thoſe celeſtial places?

the ſpreadings of the clouds, or the noiſe of his tabernacle?

30. Obſerve alſo how He ſpreads the beams of the Sun upon the Sea, and covers it all over with light; which raiſes new Vapours and Clouds in the room of thoſe which are exhauſted.

30. *Behold, he ſpreadeth his light upon it, and covereth the bottom of the ſea.*

31. Which He uſes for quite contrary ends; both to puniſh mankind by Storms and Tempeſts and Flouds, and to make a plentiful proviſion for them by fruitful Showrs.

31 *For by them judgeth he the people, he giveth meat in abundance.*

32. By thoſe Clouds alſo He ſometimes quite hideth the Sun from us, that it cannot ripen the Fruits; and ſometimes only intercepts its beams a while, that it may not burn them up by immoderate heat.

32. *With clouds he covereth the light; and commandeth it* not to ſhine, *by* the cloud *that cometh betwixt.*

33. The very Cattel per-

33. *The noiſe thereof*

thereof ſheweth concerning it, the cattle alſo concerning the vapour.

ceive the Cloud as ſoon as it riſes, and declare what God intends to do with it; whether to turn it into Storms and Tempeſts, or into fruitful Rain and Showrs.

CHAP. XXXVII.

ARGUMENT.

Elihu *continues his Speech, which he had begun before, concerning the incomprehenſible Works of God: and limits himſelf chiefly, as he had in the foregoing Chapter, to the Wonders God doeth in the Clouds. To which, at laſt, he ſubjoyns the amazing extent, brightneſs and firmneſs of the Sky; in which the Sun ſhines with a luſtre, which we are not able to behold. And thence concludes, that the Splendour of the Divine Majeſty is infinitely more dazling, and that we muſt not pretend to give an account of his Counſels.*

1. *AT this alſo my heart trembleth, and is moved out of his place.*

1. THESE are a few of the Works of God; and though there be innumerable more, yet this one

one ſingle effect of his Power ſtrikes terrour into me, and makes my heart tremble, as if it would leap out of my body, and leave me dead.

2. Hearken, I beſeech you, ſeriouſly to the horrible Noiſe, which comes out of ſome of thoſe clouds; and it will aſtoniſh you alſo. The ſmalleſt Murmurs of it are ſo dreadful, that it may be fitly ſtiled the Voice of God, calling men to ſtand in awe of Him.

2. *Hear attentively the noiſe of his voice, and the ſound* that *goeth out of his mouth.*

3. It is heard far and near, for he darts it through the whole region of the air; accompanied with his Flaſhes of Lightning, which ſhoot to the ends of the earth.

3. *He directeth it under the whole heaven, and his lightning unto the ends of the earth.*

4. After them follow the claps of Thunder, more terrible than the roarings of a Lion: which grow louder and louder, till they conclude in violent Rain, or Hail, or Tempeſt.

4. *After it a voice roareth: he thundreth with the voice of his excellency, and he will not ſtay them when his voice is heard.*

5. And He who thunders thus with His moſt wonderful Voice, doeth other great things, which the wit of

5. *God thundreth marvellouſly with his voice: great things doeth he,*

he, which we cannot comprehend.

man cannot comprehend.

6. For he ſaith to the ſnow, Be thou on the earth; likewiſe to the ſmall rain, and to the great rain of his ſtrength.

6. For in thoſe Clouds, which I have ſo often mentioned, He makes the Snow, and commands it to cover the earth: and on a ſudden they turn into Rain, which ſometimes falls in gentle Showrs, and ſometimes in impetuous Spouts of water.

7. He ſealeth up the hand of every man; that all men may know his work.

7. Which ſtop the labour of all thoſe whoſe buſineſs is in the fields; and makes the Husbandmen know that He diſpoſes of it as He pleaſes.

8. Then the beaſts go into dens, and remain in their places.

8. The very Beaſts alſo are driven, at that ſeaſon, into their Lurking-places, and are forced to ſtay in their Dens.

9. Out of the ſouth cometh the whirlwind: and cold out of the north.

9. From one quarter of the Heavens blow turbulent Winds; and from the oppoſite quarter, thoſe cold Blaſts which clear and purifie the Air again.

10. By the breath of God, froſt is given: and the breadth of the waters is ſtraitned.

10. By the like ſharp blaſts God ſends the Froſt; and binds up the Waters ſo faſt, that they cannot flow.

11. In

11. In ſerene evenings alſo He preſſes the cloud, into drops of Dew upon the earth: or the dewy cloud receiving the Sun-beams, by a diſperſed and various light, makes the beautiful Rain-bow in the Heavens.

11. *Alſo by waterings he wearieth the thick cloud: he ſcattereth his bright cloud.*

12. For it is turned about and whirl'd ſeveral ways, according to the orders of His wiſe Counſel; and ſo are all the reſt that I have mentioned, which execute his Commands upon the face of the whole Earth.

12. *And it is turned round about by his counſels: that they may do whatſoever he commandeth them upon the face of the world in the earth.*

13. Being ſent either to bring a Dearth, and to ſcourge our ſins with Plagues and Peſtilential Diſeaſes; or to produce the wonted Crop of the earth, for the neceſſary ſuſtenance of man and beaſt; or to reward our Obedience with extraordinary Plenty and very Healthful ſeaſons.

13. *He cauſeth it to come, whether for correction, or for his land, or for mercy.*

14. Liſten diligently to theſe things, O *Job*, do not diſpute any more with God, but ſilently conſider theſe his wonderful Works.

14. *Hearken unto me, O Job: ſtand ſtill, and conſider the wondrous works of God.*

15. *Doſt*

15. *Doſt thou know when God diſpoſed them, and cauſed the light of his cloud to ſhine?*

15. Canſt thou tell beforehand what Orders God will give about them? art thou able to tell ſo much as when a Rainbow will appear in the clouds?

16. *Doſt thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?*

16. What canſt thou tell us then of the hanging of the Clouds in the Air, as in an equal balance; and ſuch like ſtupendous Works of his moſt abſolute Wiſdom?

17. *How thy garments* are *warm, when he quieteth the earth by the ſouth*-wind?

17. Whence comes the violent Heat which we ſometimes feel? or how do Calms come out of the ſame quarter, from whence come Whirlwinds? v. 9.

18. *Haſt thou with him ſpread out the ſkie*, which is *ſtrong*, and *as a molten looking-glaſs?*

18. Lift up thy thoughts ſtill higher, and tell us, didſt thou joyn with Him, when He ſtretched out the Sky; in which, as in a mirrour, we behold the admirable Power and Wiſdom of Him, who, though it be ſo wide and vaſt, made it as firm, as it is clear and bright?

19. *Teach us what we ſhall ſay unto him*; for *we cannot order* our

19. Teach us (if thou art ſo well skill'd) what we ſhall ſay to Him of His Power and Wiſdom; for we

muſt confeſs our Ignorance is ſo great, that our thoughts are confounded when we attempt it.

20. Is any thing that I have ſaid of Him worth His hearing? Whoever he be that goes about to deſcribe Him, ſhall loſe himſelf, and be dazled with the brightneſs of his Glory.

21. For, alas! men are not able to look upon the brightneſs of the Sun, when it ſhines in the Heavens, after a wind hath ſwept and cleanſed them,

22. And brought pure and ſerene weather out of the Northern parts: How then ſhall they look upon God, whoſe Majeſty is moſt dreadful; and therefore not to be pried into with Curioſity, but worſhipped and praiſed with the humbleſt Reverence?

23. For when we have done all we can, we muſt acknowledge that the Almighty cannot be comprehended by our Underſtand-

ſpeech *by reaſon of darkneſs.*

20. *Shall it be told him that I ſpeak? if a man ſpeak, ſurely he ſhall be ſwallowed up.*

21. *And now* men *ſee not the bright light which* is *in the clouds: but the wind paſſeth, and cleanſeth them.*

22. *Fair weather cometh out of the north: with God* is *terrible majeſty.*

23. Touching *the Almighty, we cannot find him out:* he is *excellent in power, and*

in

in judgment, and in plenty of justice: he will not afflict.

ing: His Power is so excellent, His Judgment so exact, His Justice so abundant, that he ought not to be questioned by us for what He doeth; but if He be, He will not give an account of His Actions.

24. *Men do therfore fear him: he respecteth not any* that are *wise of heart.*

24. Which should make all men stand in awe of Him, and lowly adore, rather than boldly dispute with Him: For He despiseth all those who are so wise in their own conceit.

CHAP. XXXVIII.

ARGUMENT.

What Elihu *had ſaid concerning the Divine Majeſty, in the* 22. *verſe of the foregoing, God declares to be true, by a ſenſible demonſtration, as I have expreſſed it in the firſt Verſe of this Chapter. In which God himſelf appears as a Judge (according to* Job's *repeated deſires) to decide this great Controverſie. And taking up the Argument begun by* Elihu, *(who came neareſt to the truth,) and proſecuting it in unimitable words, (excelling his and all other mens in the loftineſs of the ſtyle, as much as Thunder doth a Whiſper,) He convinces* Job *of his Ignorance and Weakneſs; by ſhewing him how little he underſtood of the moſt obvious things in this World. Intending from thence, at laſt, to infer, that he who found himſelf puzzled, when he went about to give an account of the meaneſt of God's viſible Works, ſhould not preſume to penetrate into his ſecret Counſels; nor queſtion his Goodneſs, no more than he could his Wiſdom and Power, though he knew not why he was afflicted. One inſtance had been ſufficient to bring* Job *to a Non-plus; but He heaps up abundance, to humble him the more, when he ſaw how much cauſe there was for it: whether he*

he conſidered the Earth, or the Heavens; the Sea, or the Sun; things contained in the boſome of the Sea, or in the bowels of the Earth; eſpecially all the Meteors (as we call them) which are formed in the Clouds, and the Conſtellations in the higher Regions; together with the Beaſts upon the earth, and the Birds which fly in the air; one of each of which he mentions in the end of this Chapter.

1. THEN *the* LORD *anſwered Job out of the whirlwind, and ſaid,*

1. NO ſooner had *Elihu* ſpoken theſe words, but there was a ſenſible token of the Preſence of that moſt dreadful Majeſty of God, (XXXVII. 22.) among them. For there aroſe an unuſual Cloud, (after the manner of God's appearing in thoſe days,) and a Voice came out of it, as loud as a Tempeſt; which called to *Job*, ſaying,

2. *Who is this that darkeneth counſel by words without knowledge?*

2. Who is this that diſparages my Counſels, with his ignorant Diſcourſes about them?

3. *Gird up now thy loins like a man: for I will demand of thee, and anſwer thou me.*

3. If thou haſt the courage to argue the caſe with Me, (as thou haſt often deſired,) make thy ſelf ready for the Debate, and anſwer

me the queſtions I ſhall ask thee.

4. Where waſt thou, when I founded the earth? ſpeak Man, and relate how I went about that work, if thou art ſo skilful as thou pretendeſt.

4. Where waſt thou when I laid the foundations of the earth? declare if thou haſt underſtanding.

5. How came it to have theſe dimenſions? (For thou, ſure, who preſumeſt to cenſure my Providence, canſt not be ignorant of ſuch matters.) After what manner was the line and the rule applied, to give it theſe exact Proportions?

5. Who hath laid the meaſures thereof, if thou knoweſt? or who hath ſtretched the line upon it?

6. Canſt thou tell how it was fixt, and ſetled upon its Center; or what it is that holds all the Parts of it ſo firmly together?

6. Whereupon are the foundations thereof faſtened? or who laid the corner-ſtone thereof?

7. Where waſt thou when the bright Stars firſt appeared to proclaim my Praiſe with one conſent? and all the Angelical Powers expreſſed their joy, but did not aſſiſt, at the birth of the World?

7. When the morning-ſtars ſang together, and all the ſons of God ſhouted for joy.

8. What Midwife had the Sea, to bring it forth, when

8. Or who ſhut up the ſea with doors,

doors, when it brake forth as if *it had issued out of the womb?*

it burst out of the confused Abyss, like an Infant out of the womb?

9. *When I made the cloud the garment thereof, and thick darkness a swadling-band for it,*

9. And I covered it with Clouds as with a garment; and wrapt its boisterous waves in a thick Mist, with as much ease, as a Nurse swaddles a new-born Child?

10. *And brake up for it my decreed* place, *and set bars and doors,*

10. And laid it in that Bed, which I had appointed to be broken up for it in the earth? where though it be tossed to and fro, as an Infant in a Cradle, yet it keeps within its Shores, which cannot be overturned.

11. *And said, Hitherto shalt thou come, but no farther: and here shall thy proud waves be stayed.*

11. For I have fixed its Bounds, and resolved, Thus far shalt thou flow, but no farther: These Sands and these Cliffs shall stop thy swelling waves, be they lifted up never so tempestuously.

12. *Hast thou commanded the morning since thy days?* and *caused the day-spring to know his place.*

12. Raise up thy thoughts still higher, and tell me, dost thou remember since the morning Light was made? or was it thou who ordered the Sun, in what

part of the Heaven it ſhould every day ariſe?

13. And ſpread its Beams to the ends of the earth; that the Wicked, who delight in works of darkneſs, may be detected, and dragg'd to their deſerved Puniſhment?

13. *That it might take hold of the ends of the earth, that the wicked might be ſhaken out of it?*

14. For they are daunted at its approach, and change colour as oft as the Clay doth its form under different ſeals: they are no more conſiſtent with themſelves than a changeable Garment:

14. *It is turned as clay to the ſeal, and they ſtand as a garment.*

15. And at laſt loſe the uſe of that Light, which innocent perſons injoy with ſo much pleaſure: their inſolent Power, which in the Night was ſo audacious, being broken in pieces in the Morning.

15. *And from the wicked their light is withholden, and the high arm ſhall be broken.*

16. O thou who adventureſt to enter into the Abyſs of my Judgments, didſt thou ever penetrate into the ſpring of the Sea? or haſt thou perfectly diſcovered all that lies at the bottom of that great Deep?

16. *Haſt thou entred into the ſprings of the ſea? or haſt thou walked in the ſearch of the depth?*

17. *Have*

17. *Have the gates of death been opened unto thee? or haſt thou ſeen the doors of the ſhadow of death?*

17. Hath the Earth opened all her dark caverns to thee? or haſt thou gone down to the very Center of it?

18. *Haſt thou perceived the breadth of the earth? declare, if thou knoweſt it all.*

18. Nay, doſt thou ſo much as underſtand all that grows upon the ſurface of the earth? Shew thy skill, if it be ſo comprehenſive.

19. *Where* is *the way* where *light dwelleth? &* as for *darkneſs, where* is *the place thereof,*

19. Tell me, which is the way that leads to the place where Light takes up its dwelling when the Sun goes down? or what becomes of the Darkneſs when the Sun riſes again?

20. *That thou ſhouldeſt take it to the bound thereof, & that thou ſhouldeſt know the paths to the houſe thereof?*

20. Art thou able to go, and bring either of them hither? or to carry them back again away from hence, and preſcribe them their limits at thy pleaſure?

21. *Knoweſt thou* it, *becauſe thou waſt then born? or* becauſe *the number of thy days* is *great?*

21. Art thou acquainted with theſe things, becauſe thou waſt then born when I made them? How comeſt thou to diſcourſe ſo confidently of my Government of Mankind, who couldſt neither tell that thou ſhouldſt be

be born, nor art able now to ſay when thou ſhalt die?

22. And when waſt thou in the Clouds, to ſee how the Snow or the Hail is made in ſuch abundance;

22. *Haſt thou entred into the treaſures of the ſnow? or haſt thou ſeen the treaſures of the hail,*

23. That I need no other weapon than thoſe, if I pleaſe to uſe them, for the deſtruction of mine Enemies?

23. *Which I have reſerved againſt the time of trouble, againſt the day of battel and war?*

24. Art thou able to give an account how the Light diffuſes it ſelf, all over in an inſtant? or what makes the Eaſt-wind blow ſo violently upon the earth?

24. *By what way is the light parted,* which *ſcattereth the eaſt-wind upon the earth?*

25. Didſt thou make a chanel in Heaven for the conveyance of overflowing Showrs? or open the way for the breaking out of Lightning and Thunder?

25. *Who hath divided a watercourſe for the overflowing of waters? or a way for the lightning of thunder,*

26. Is it by thy direction that theſe Showrs go, and fall upon the deſart places; where there are no Inhabitants to imploy their Art to provide them with water?

26. *To cauſe it to rain on the earth* where *no man* is; *on the wilderneſs wherein* there is *no man?*

27. And that they ſatisfie the dry and barren parts of

27. *To ſatisfie the deſolate and waſte*

waſte ground, *and to cauſe the bud of the tender herb to ſpring forth?*

the earth, where all the labour of man is unprofitable, without ſuch plentiful Rains to make them fruitful?

28. *Hath the rain a father? or who hath begotten the drops of the dew?*

28. What's more common than the Rain and the Dew? but who is able to produce one drop of either?

29. *Out of whoſe womb came the ice? and the hoary froſt of heaven, who hath gendred it?*

29. In whoſe womb was the Ice formed? or who can make ſo ſmall a thing as the hoary Froſt?

30. *The waters are hid as* with *a ſtone, and the face of the deep is frozen.*

30. Whence comes the Cold that turns the waters into Stone, and fetters the raging waves of the Sea?

31. *Canſt thou bind the ſweet influences of Pleiades, or looſe the bands of Orion?*

31. Canſt thou forbid the ſweet Flowers to come forth, when the Seven-ſtars ariſe in the Spring? or open the Earth for the Husbandman's labour, when the Winter-ſeaſon, at the riſing of *Orion*, ties up their hands?

32. *Canſt thou bring forth Mazzaroth in his ſea-*

32. Is it by thy power that the reſt of the Stars, great and ſmall, appear in the Southern and

and the Northern Signs, in their proper ſeaſon?

33. Doſt thou underſtand the Orders and the Laws, which I have eſtabliſhed among the Heavenly Bodies? or couldſt thou tell what to do, if it were referred to thee here on earth, to ſettle the Government of them?

34. Let me ſee an inſtance of thy Power and Skill; lift up thy voice to the Clouds, and command them to pour out abundance of waters, upon the place where thou now art.

35. Or call to the Lightnings, and bid them go whither thou haſt a mind to ſend them: and let me hear them anſwer, Behold, we are ready to obey thee.

36. Didſt thou give thy ſelf underſtanding? How comes it then to be ſo ſmall, that thou canſt not tell how a Thought is made?

37. Nor with all the Wiſdom thou haſt, ſo much as count the number of the Clouds? whoſe Showrs thou

ſon, or canſt thou guide Arcturus with his ſons?

33. *Knoweſt thou the ordinances of heaven? canſt thou ſet the dominion thereof in the earth?*

34. *Canſt thou lift up thy voice to the clouds, that abundance of waters may cover thee?*

35. *Canſt thou ſend lightnings, that they may go, and ſay unto thee, Here we* are?

36. *Who hath put wiſedom in the inward parts? or who hath given underſtanding to the heart?*

37. *Who can number the clouds in wiſedom? or who can ſtay the*

bottles

bottles of heaven,

38. *When the duſt groweth into hardneſs, and the clods cleave faſt together?*

39. *Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,*

40 *When they couch in* their *dens*, and *abide in the covert to lie in wait?*

41. *Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.*

art as unable to ſtop, as to make them run:

38. Though they have faln ſo long, that the earth is abundantly ſatisfied, and fit for the plough, or for the ſeed.

39. Or doſt thou pretend to have great power upon Earth, though none in Heaven? wilt thou undertake then to provide food for a Lion and all his whelps?

40. And that in a Deſart? where they lie lurking in their dens, and greedily watch for a prey, in cloſe and ſhady places?

41. Or, which is leſs, wilt thou take upon thee to feed the young Ravens? who, expelled by the old ones out of their neſts, complain to Me of their Cruelty, but know not where to get a bit of meat?

CHAP.

CHAP. XXXIX.

ARGUMENT.

This Chapter continues the Diſcourſe begun in the latter end of the foregoing, concerning God's Providence about Beaſts and Birds. And to the Two *before mentioned, he adds* Seven *more. Firſt, the* wild Goat *or* Hinde, *whoſe hard labour among the rocks God is wont to help and promote (as the Pſalmiſt obſerves* XXIX. 9. *and other Authors agree) by a clap of Thunder; the terrour of which puts her into ſuch an agony, that ſhe preſently excludes her young one, which ſticks in the birth. Then he mentions the* wild Aſs; *and after that a tall Creature in thoſe Countries called* Reem: *which we render an* Unicorn; *but* Bochartus *hath proved to be a* two-horned Goat *in* Arabia *of great ſtrength, with an erected head and ears. Of the reſt I need ſay nothing here, they are ſo well known.*

1. VAIN Man, who wouldſt ſo fain pry into my Secrets! didſt thou ever climb the rocks to ſee the wild Goats bring forth? or haſt thou aſſiſted at the hard labour of the Hindes,

1. *KNoweſt thou the time when the wild goats of the rock bring forth? or canſt thou mark when the hindes do calve?*

canſt

and helpt to eaſe them of their burthen?

2. *Canſt thou number the months that they fulfil? or knoweſt thou the time when they bring forth?*

2. Doſt thou know the moment of their conception? or keepeſt an account when they will be delivered?

3. *They bow themſelves, they bring forth their young ones, they caſt out their ſorrows.*

3. Haſt thou ſeen how they bow themſelves? with what pain they bring forth, and with how much difficulty they are freed from their ſorrow?

4. *Their young ones are in good liking, they grow up with corn: they go forth and return not unto them.*

4. And yet their young ones are luſty and ſtrong; they grow up in the open fields; they leave their mothers, and return to them no more.

5. *Who hath ſent out the wild aſs free? or who hath looſed the bands of the wild aſs?*

5. Was it thou that gave the wild Aſs his liberty, and made him ſo free from the Servitude, in which you keep other creatures?

6. *Whoſe houſe I have made the wilderneſs, and the barren land his dwellings.*

6. Who but I made that difference between him and them; and laying no burthen on him, aſſigned him the Wilderneſs and barren Countries for his habitation?

7. *He ſcorneth*

7. Where he laughs at thoſe

thoſe that live in the tumult and buſtle of Cities; and hears none of the cries of him that drives other Aſſes to their labour:

the multitude of the city, neither regardeth he the crying of the driver.

8. Nor is confined in ſmall Incloſures, but hath whole Mountains to range in for his paſture; where he finds ſufficient food to appeaſe his hunger.

8. *The range of the mountains is his paſture, and he ſearcheth after every green thing.*

9. Go to the Unicorn, (thou who wouldſt have all things conformable to thy will,) and ſee if thou canſt perſwade him to ſerve thee: will he be content to be tied to thy crib all night?

9. *Will the unicorn be willing to ſerve thee, or abide by thy crib?*

10. Or ſubmit his proud neck to thy yoke all day? canſt thou make him go to plough? or will he draw the harrow over thy land?

10. *Canſt thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?*

11. Wilt thou rely upon him (becauſe his ſtrength is great) to do all the reſt of thy work in the field?

11. *Wilt thou truſt him, becauſe his ſtrength is great? or wilt thou leave thy labour to him?*

12. Or leave thy harveſt out of doors, till thou haſt prevail'd with him to bring it home, and lay it in thy barn?

12. *Wilt thou believe him that he will bring home thy ſeed, and gather*

gather it into *thy barn?*

13. Gaveſt thou *the goodly wings unto the peacocks? or wings and feathers unto the oſtrich?*

13. Have other Birds any reaſon to complain that they are not ſo goodly as the Eſtrich? whoſe wing is triumphant, if it be compared with the wing and the feather of the Stork.

14. *Which leaveth her eggs in the earth, and warmeth them in the duſt;*

14. But her inward qualities are not ſo beautiful as her plumes: For ſhe doth not ſeek for ſolitary places wherein to lay her eggs; but drops them any-where upon the ground, and negligently leaves them to be corrupted by the heat of the Sand and of the Sun.

15. *And forgetteth that the foot may cruſh them, or that the wild beaſt may break them.*

15. She doth not ſecure them from the foot of travellers or of wild beaſts; who frequently tread upon them, and cruſh them in pieces:

16. *She is hardened againſt her young ones, as though* they were *not hers: her labour is in vain without fear;*

16. But is hardened againſt the fruit of her own womb, as if it were not hers; and ſo ſhe loſes all her labour, becauſe ſhe hath no fear it may be loſt.

17. For God hath not given her that Wiſedom which he hath beſtowed upon other Creatures; but made her of a ſtupid and careleſs nature:

17. *Becauſe God hath deprived her of wiſedom, neither hath he imparted to her underſtanding.*

18. Though He hath imparted ſo much as is neceſſary for her preſervation: For when ſhe raiſes her ſelf, and lifts up her wings, ſhe runs ſo faſt, that ſhe deſpiſes a man on horſeback, who cannot overtake her.

18. *What time ſhe lifteth up her ſelf on high, ſhe ſcorneth the horſe and his rider.*

19. And now I ſpeak of the Horſe, let me ask thee again, Who was it that made him ſo much ſuperiour to other creatures in ſtrength and in courage? Didſt thou give him his valiant Spirit; or clothe his neck with ſuch a ſtately Main?

19. *Haſt thou given the horſe ſtrength? haſt thou cloathed his neck with thunder?*

20. Or put that Vigour and Mettle into him, which makes him leap and bound in the air like a graſhopper? There is a majeſty in his Looks; and when he ſnoars vehemently it is terrible.

20. *Canſt thou make him afraid as a graſhopper? the glory of his noſtrils is terrible.*

21. He ſtamps impatiently on the ground, and breaks

21. *He paweth in the valley, and rejoyceth*

rejoyceth in his ſtrength: he goeth on to meet the armed men.

it up with his feet: he glories in his ſtrength, and goes out boldly to meet the arms that oppoſe him.

22. *He mocketh at fear, and is not affrighted; neither turneth he back from the ſword.*

22. He derides all the dreadful inſtruments of War, and cannot be diſmayed by them: he runs upon naked Swords;

23. *The quiver rattleth againſt him, the glittering ſpear and the ſhield.*

23. And is not daunted at the noiſe of Arrows which come whizzing by his ears, nor at the ſharp points of Spears and Launces which are thruſt at his breaſt.

24. *He ſwalloweth the ground with fierceneſs & rage: neither believeth he that it is the ſound of the trumpet.*

24. He makes the earth quake and tremble, as he gallops over it, and rids abundance of ground in a moment: neither can he ſtand ſtill, when he hears the ſound of the Trumpt:

25. *He ſaith among the trumpets, Ha, ha; and he ſmelleth the battel afar off, the thunder of the captains, and the ſhouting.*

25. But the louder it is, the more he neighs and dances for joy. He perceiveth the Battel before it begins, by the thundring voice of the Captains, and the ſhouting of the Souldiers.

26. *Doth the hawk flie by thy*

26. Behold, alſo, how the Hawk mounts up aloft.

Didſt thou give her thoſe ſwift wings? or teach her, when the winter comes, to fly into the ſouthern parts; that ſhe may ſtill enjoy the warmth of the Sun?

wiſdom, & ſtretch her wings towards the ſouth?

27. But what Bird ſores ſo high as the Eagle? Is ſhe beholden to thee for that ſtrength which carries her into the clouds? or was it by thy direction, that ſhe builds her Neſt quite out of all mens reach?

27. *Doth the eagle mount up at thy command, and make her neſt on high?*

28. She dwells on the top of high Rocks; in the ſteep and craggy Rock, as in an inacceſſible Fortreſs, ſhe ſettles her abode.

28. *She dwelleth and abideth on the rock, upon the crag of the rock, & the ſtrong place.*

29. There ſhe leaves her young ones ſafely, while ſhe goes to provide them food; from thence (ſo ſharp is her ſight) ſhe ſpies her prey a vaſt way off.

29. *From thence ſhe ſeeketh the prey,* and *her eyes behold afar off.*

30. Which when ſhe hath ſeized and torn, ſhe brings to her neſt, that they may ſuck its bloud: ſhe looks down to the very earth; and where the carkaſes lie, there may ſhe be found.

30. *Her young ones alſo ſuck up bloud: and where the ſlain* are, *there is ſhe.*

CHAP.

CHAP. XL.

ARGUMENT.

Job *modeſtly declining to ſay one word in his own defence, (though he was graciouſly invited by God to ſpeak, if he had any Plea remaining,) is ſtill more humbled by a plain declaration from the Divine Majeſty, that* Elihu *had reaſon to reprove him for his immoderate Complaints, (which ſome might look upon as an Accuſation of God's Providence;) and for maintaining his own Righteouſneſs ſo much, and God's Righteouſneſs ſo little, in the Diſpute he had had with his Friends. Shewing him withal, that he was not ſenſible enough of the infinite Diſtance and Inequality between him and God; when he deſired ſo vehemently to argue his Caſe with Him, that he forgot to make thoſe Submiſſions to the Divine Majeſty, which had better become him. This Diſproportion is moſt lively repreſented and illuſtrated, by an admirable deſcription of the ſtrength of the* BEHEMOTH, *a word of* Egyptian *termination; ſignifying, not the* Elephant, *(which ſeldome lies down, and never among reeds, as this doth, v.* 21.) *but a creature in that Country called by the* Greek *Writers* Hippopotamus, *i. e. River-horſe. For it appears by the Second book of* Eſdras,

Chap. VI. v. 49. *that the* Hebrews *reckon* Behemoth, *not among the Land-creatures, but among thoſe belonging to the Water, which were created on the* fifth *day. And there is none, that we know, of that ſort, to whom the Characters here mentioned belong, but the Creature now named.*

1. AFTER a ſhort ſilence, to ſee what *Job* would reply to this long Diſcourſe, the Lord proceeded, and ſaid;

1. *Moreover the LORD anſwered Job, and ſaid,*

2. Why doſt thou not ſpeak? Hath not the Almighty brought Arguments enow to convince thee? Let him that will argue with God about His Providence, firſt make an Anſwer to theſe Queſtions.

2. *Shall he that contendeth with the Almighty inſtruct* him? *he that reproveth God, let him anſwer it.*

3. Then *Job*, whoſe Confuſion had made him ſilent, anſwered with great humility, and ſaid;

3. ¶ *Then Job anſwered the LORD, and ſaid,*

4. Behold, I am a wretched creature, and not worthy to ſpeak unto thy Majeſty: nor do I know what to anſwer; and therefore I will hold my peace.

4. *Behold, I am vile, what ſhall I anſwer thee? I will lay mine hand upon my mouth.*

5. I have ſaid too much al-

5. *Once have I ſpo-*

I ſpoken, but I will not anſwer: yea, twice, but I will proceed no farther.

6. ¶ *Then anſwered the* LORD *unto Job out of the whirlwind, and ſaid,*

7. *Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.*

8. *Wilt thou alſo diſannul my judgment? wilt thou condemn me that thou mayeſt be righteous?*

9. *Haſt thou an arm like God? or canſt thou thunder with a voice like him?*

ready, in ſpeaking only theſe two words to Thee. But I have done; I will adde no more.

6. Then the Divine Majeſty ſpake again, after the ſame manner as before, ſaying,

7. What? haſt thou (who deſiredſt ſo much to plead with Me) loſt thy Courage? pluck up thy ſpirit, man, and prepare thy ſelf (as I ſaid at the firſt) to anſwer the Queſtions I ſhall farther ask thee.

8. Is there any reaſon to ſuſpect my Care of Mankind, who have ſhewn it ſo much about other Creatures? Canſt thou not defend thy ſelf, but thou muſt alſo complain of Me? muſt I be condemned, that thou maiſt be juſtified?

9. Who art thou, that talkeſt ſo much of thine own Innocence, that thou forgetteſt to maintain my righteouſneſs? Haſt thou a Power equal to mine? or canſt thou ſpeak with a Voice like this; or imitate

the Thunder thou heareſt in the clouds?

10. Lift up thy ſelf then, and let me ſee thee appear in the higheſt Majeſty: put on thy Robes, and ſhew thy ſelf in ſuch Royal ſtate, that all may honour and reverence thy excellent Greatneſs.

10. *Deck thy ſelf now* with *majeſty and excellency, and aray thy ſelf with glory and beauty.*

11. Let all thine Adverſaries round about thee (as becomes a mighty Prince) feel the fierceneſs of thy Wrath: frown upon all the haughty, and make them hang down their heads.

11. *Caſt abroad the rage of thy wrath: and behold every one* that is *proud, and abaſe him.*

12. Look, I ſay, upon every proud Oppreſſour, and make him cringe and throw himſelf at thy feet: tread down all the Wicked, whereſoever thou ſhalt find them.

12. *Look on every one* that is *proud,* and *bring him low: and tread down the wicked in their place.*

13. Caſt them all into one grave, that the world may be no more troubled with them: cover thoſe faces with perpetual ſhame and confuſion, which now bear themſelves ſo high, and overlook all others.

13. *Hide them in the duſt together,* and *bind their faces in ſecret.*

14. *Then*

14. *Then will I alſo confeſs unto thee, that thine own right hand can ſave thee.*

14. When I ſee thee do ſuch things as theſe, then will I my ſelf alſo magnify thy Power; and acknowledge that thou needeſt none of my help to deliver thee.

15. ¶ *Behold now behemoth, which I made with thee, he eateth graſs as an oxe.*

15. But conſider a while (if thou art not yet humble enough) a Creature * which I have made in a Country not far from thee: He lives among the fiſhes in the great river of *Egypt*, but he feeds upon the earth, and eateth graſs like an Oxe.

* *Behemoth*, i. e. River-horſe.

16. *Lo now, his ſtrength* is *in his loyns, and his force* is *in the navel of his belly.*

16. Conſider, I ſay, the greatneſs of his ſtrength, and the firmneſs of his Fleſh: not only in his Loyns, but even in the Navel of his belly; where other creatures are wont to be weak and tender.

17. *He moveth his tail like a cedar: the ſinews of his ſtones are wrapt together.*

17. He hath a Tail as thick and as ſtiff as a Cedar; but he bends and throws it back at his pleaſure: the Nerves of his thighs are ſo many, that they are intricate and perplexed one within another.

18. His

18. His Bones (for ſo they are rather than Griſsles) are as ſtrong as bars of braſs, and as hard and firm as rods of iron.

18. *His bones* are as *ſtrong pieces of braſs*, *his bones* are *like bars of iron.*

19. He is one of the principal works of God, a very ſingular inſtance of his Power: He that made him hath faſtned ſuch crooked Teeth in his jaws, exceeding ſharp, that therewith he mows the graſs and the corn, as with a Sythe.

19. *He* is *the chief of the ways of God: he that made him, can make his ſword to approach* unto him.

20. For he goes (in the night) to graze upon the hills; in the company of the reſt of the beaſts of the field, who ſport themſelves in thoſe rich paſtures:

20. *Surely the mountains bring him forth food, where all the beaſts of the field play.*

21. But (in the day) he lies down in ſhady and cloſe places; under the covert of the reeds, and in the fenny mud.

21. *He lieth under the ſhady trees, in the covert of the reed, and fens.*

22. Thy buſhy trees, which are there very numerous, afford him a ſhelter: he is incompaſſed with the willows and the oſiers, which grow in abundance on the banks of *Nile*.

22. *The ſhady trees cover him* with *their ſhadow: the willows of the brook compaſs him about.*

23. *Be-*

23. *Behold, he drinketh up a river,* and *haſteth not: he truſteth that he can draw up Jordan into his mouth.*

24. *He taketh it with his eyes:* his *noſe pierceth through ſnares.*

23. Nay, (behold a wonder) he dives to the very bottom of the river, and there takes his repoſe without fear: He will be ſecure, though *Jordan* alſo ſhould break out, and be poured upon his mouth.

24. Who dare come in his ſight, and attempt to take him by open force? where is he that will undertake to faſten hooks in his Noſe?

CHAP.

CHAP. XLI.

ARGUMENT.

In this Chapter another Creature of vaſt bigneſs and ſtrength is deſcribed, called in the Arabian *language* LEVIATHAN. *By which we are not, in this place, to underſtand the* Whale; *becauſe that Fiſh is not armed with ſuch Scales as* Leviathan *is here ſaid to have, v.* 15. *nor is impenetrable, as everybody knows; and, to ſay no more, never creeps upon the Earth, which is part of the deſcription of this* Leviathan, *v.* 33. *Whereby we are therefore to underſtand the* Crocodile, *(to whom every part of this deſcription exactly belongs,) a Creature as big again as a Man of the greateſt ſtature, and in ſome places vaſtly greater: there having been Crocodiles ſeen of* twenty, *nay* forty *foot long; and in ſome places of an* hundred. *To this fierce and untameable Creature God ſends* Job, *that he might learn more Humility, than to contend with his Majeſty; when he ſaw how unable he was to ſtand before one of his Creatures. That uſe He himſelf teaches* Job *to make of this deſcription, v.* 10, 11, 12.

1. THERE is another Creature alſo

1. *CANST thou draw out*

out leviathan with an hook? or his tongue with a cord which *thou letteſt down?*

in the ſame River, which I would have thee conſider; and behold therein the Divine Power, and humane Weakneſs. Canſt thou catch the Leviathan * as you do other fiſhes? canſt thou let down a line, and draw him out by the tongue with a hook?

*Crocodile.

2. *Canſt thou put an hook into his noſe? or bore his jaw through with a thorn?*

2. When thou haſt made a cord of the ruſhes of the river, canſt thou put it about his noſe; or ſtrike an iron as ſharp as a thorn, into his jaw?

3. *Will he make many ſupplications unto thee? will he ſpeak ſoft* words *unto thee?*

3. Will he importune thy favour, and with many prayers beſeech thee to ſpare him? will he ſue for his liberty with ſubmiſſive words, and ſpeak thee fair to let him go?

4. *Will he make a covenant with thee? wilt thou take him for a ſervant for ever?*

4. Will he enter into bonds, and make a ſolemn covenant with thee, never to do thee hurt; but to be thy ſlave, and do thee ſervice for ever?

5. *Wilt thou play with him, as* with *a bird? or*

5. Wilt thou adventure to play with him, as with a Sparrow? or tie him by the leg,

for

for the ſport and paſtime of thy Daughters?

wilt thou bind him for thy maidens?

6. Shall the ſociety of Fiſhermen make a feaſt for joy they have taken him? and ſell their ſhare in him among the Merchants?

6. *Shall the companions make a banquet of him? ſhall they part him among the merchants?*

7. Where is the dart wherewith thou canſt hope to penetrate his Skin? or the fiſh-ſpear that is able to wound his Head?

7. *Canſt thou fill his skin with barbed irons? or his head with fiſh-ſpears?*

8. Go, and touch him if thou dareſt: the battel will be ſoon ended, for thou ſhalt not do it the ſecond time.

8. *Lay thine hand upon him, remember the battel, do no more.*

9. Mark what I ſay; he will be ſorely diſappointed that thinks to take him: for he will be ready to ſink down with fear at the very ſight of him.

9. *Behold, the hope of him is in vain: ſhall not one be caſt down even at the ſight of him?*

10. Though he lie aſleep on the ſhore, there is none ſo hardy, as to dare to awake him. Who is he then that takes upon him to contend with Me? If one of my Creatures be ſo terrible, how dangerous is it to provoke my Majeſty?

10. *None is ſo fierce that dareſtir him up: who then is able to ſtand before me?*

11. *Who*

11. *Who hath prevented me, that I should repay* him? whatſoever is *under the whole heaven is mine.*

11. And where is the man to whom I am a Debtour? How came I, that made the whole World, to be obliged to thee, or any one elſe? Did you firſt begin to do me kindneſſes, that I ſhould owe you a requital?

12. *I will not conceal his parts, nor his power, nor his comely proportion.*

12. What Inſolence is this, to diſpute with Me, when thou art not able to ſtand before this ſingle work of my hands? none of whoſe limbs or joints I will conceal; nor forbear to ſpeak of his ſtrength, and of the comely diſpoſition of all his parts.

13. *Who can diſcover the face of his garment?* or *who can come* to him *with his double bridle?*

13. And firſt take a view of his ſcaly Skin, wherewith he is covered: who hath ever ſtript him of that upper garment? or who dare come within his doubled Snout?

14. *Who can open the doors of his face? his teeth* are *terrible round about.*

14. Who will venture to open his wide Jaws, and ſo much as look into his Mouth? in which his long rows of Teeth are very dreadful.

15. His *ſcales*

15. The Scales of his back are

are like the plates of a ſhield, which I have provided for his defence: every one of them is cloſely compacted, and ſtrictly ſealed to the next.

are his *pride, ſhut up together* as with *a cloſe ſeal.*

16. They are knit ſo cloſe, that the air, which preſſes into all things elſe, cannot come between them.

16. *One is ſo near to another, that no air can come between them.*

17. They cleave one to another, they hold ſo faſt together, that no art or violence can make a ſparation.

17. *They are joyned one to another, they ſtick together, that they cannot be ſundred.*

18. When he ſneezeth, as he lies gaping in the Sun, the Spirits break forth with ſuch a force, that they ſeem to ſparkle: and when he riſeth up out of the river, his Eyes appear before the reſt of his body, as the morning light before the Sun.

18. *By his neezings a light doth ſhine, and his eyes* are *like the eyelids of the morning.*

19. The Steam alſo which then comes out of his mouth is as vehement as if it were full of burning torches; or there were a fire in him, that ſends forth ſparks.

19. *Out of his mouth go burning lamps,* and *ſparks of fire leap out.*

20. Out of his Noſtrils

20. *Out of his noſtrils*

nostrils goeth smoak, as out of a seething pot or caldron.

goes a Smoak like the reek of a seething pot, or a boiling caldron.

21. His breath kindleth coals, and a flame goeth out of his mouth.

21. His Breath is so hot, though he come out of the water, that it is sufficient to kindle coals; and may be called a flame, which issues out of his mouth.

22. In his neck remaineth strength, and sorrow is turned into joy before him.

22. His Neck is exceeding strong, as if it were the very seat of strength: sadness and terrour marches before him, and seizes on all those that meet him.

23. The flakes of his flesh are joyned together: they are firm in themselves, they cannot be moved.

23. The Muscles of his flesh are glewed together; every one of them is compact and solid; they are not easily moved.

24. His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.

24. He is as far from Fear, as he is from Pity; for his heart is as firm as a stone; as hard as an anvil, or a piece of the nether millstone.

25. When he raiseth up himself, the mighty are afraid: by reason of breakings they

25. But the stoutest hearts tremble when he lifts up himself above the water: they are seized with such a fright, that they are at

their wits end, and know not which way to turn themſelves.

purifie themſelves.

26. Though they aſſault him with the ſword, it will do them no ſervice; for the hardneſs of his Skin will break it in pieces: the Spear, alſo the Dart and the Javelin are altogether as feeble, and cannot enter into him.

26. *The ſword of him that layeth at him cannot hold; the ſpear, the dart, nor the habergeon.*

27. All the other Weapons of iron (which the wit of man can deviſe) he values no more than a ſtraw; and thoſe of braſs, no more than rotten wood.

27. *He eſteemeth iron as ſtraw,* and *braſs as rotten wood.*

28. The Arrow ſhot out of the ſtrongeſt bow cannot make him flee: and thoſe Stones, which are thrown out of a Sling with ſo much force, move him no more than a little chaff.

28. *The arrow cannot make him flee: ſling-ſtones are turned with him into ſtubble.*

29. Lay at him with heavy Clubs, and he regards them no more than if they were ſtubble: ſhake the Launce at him, and he contemns its moſt violent thruſts.

29. *Darts are counted as ſtubble: he laugheth at the ſhaking of a ſpear.*

30. *Sharp*

30. *Sharp ſtones are under him: he ſpreadeth ſharp-pointed things upon the mire.*

30. For in ſtead of him, it meets only with the rough Shells wherewith he is armed: which are ſo hard, that he beats back the ſharpeſt Weapon, and throws it into the mire.

31. *He maketh the deep to boil like a pot: he maketh the ſea like a pot of ointment.*

31. When he tumbles about in the bottom of the River, he raiſes bubbles on the top; and the water of the Lake is ſo troubled, with the ſlimy mud which he ſtirreth up, that it looks like a Pot of ointment.

32. *He maketh a path to ſhine after him:* one *would think the deep* to be *hoary.*

32. When he ſwims, he makes furrows in the face of the Deep; and leaves a path behind him ſo covered with froth and foam, that it looks as if it were grown old, and were full of gray hairs.

33. *Upon earth there is not his like, who is made without fear.*

33. His fellow is not to be found upon the earth; where he creeps indeed in the duſt, but is ſo made, that he cannot be trodden under foot and bruiſed.

34. *He behol-*

34. No, though he lie ſo

low, yet he deſpiſes the talleſt Beaſts; and reigns over the Oxen and Camels, and all thoſe creatures whoſe long legs raiſe them to the loftieſt height: whom he maſters and rends in pieces at his pleaſure.

deth all high things: *he* is *a king over all the children of pride.*

CHAP.

CHAP. XLII.

ARGUMENT.

This Chapter concludes the Book, with an account how Job *compleated the Submiſſion which he had begun before to make to God. Whoſe Pardon he ſorrowfully begs; confeſſing and repenting of his Fault; reſigning himſelf intirely to be inſtructed by Him: but reſolving never hereafter to complain, nor to move any queſtions about his Providence. This Repentance God accepts; and for his ſake grants a Pardon alſo to his Friends, whom he condemns as more faulty than* Job. *Who after this receives extraordinary marks of God's Favour; and hath ſuch an ample Recompence made him for his Loſſes, as may incourage all poſterity to perſevere in well doing and patient ſuffering; believing ſtedfaſtly that nothing can be done or permitted by God without much reaſon, (whoſe Wiſdom ſhines ſo glorioufly in all his Works,) and humbly expecting a comfortable iſſue out of all our Troubles.*

1. THEN *Job anſwered the* LORD, *and ſaid,*

1. THESE words ſo lively repreſented the Power, and Wiſdom of God in his Works, that *Job*, ſeeing his errour more clearly

clearly than ever, ſubmitted himſelf unto the Great Lord of all, and ſaid;

2. I am abundantly ſatisfied that thy Power is as large as thy Will; and that nothing can hinder Thee from effecting every thing which Thou deſigneſt: but as Thou hadſt reaſon to caſt me down, ſo Thou canſt reſtore me and lift me up again.

2. *I know that thou canſt* do *every* thing, *and* that *no thought can be withholden from thee.*

3. I am ſenſible alſo of the Juſtice of the Reproof which Thou haſt given me (XXXVIII. 2.) and do confeſs I very much forgot my ſelf, when I adventured to talk ſo ignorantly of thy wiſe Adminiſtrations. It was that which made me ſo raſh as to diſcourſe of things far above my reach; wonderful things, which I ought humbly to admire, not arrogantly cenſure.

3. *Who* is *he that hideth counſel without knowledge? therefore have I uttered that I underſtood not; things too wonderful for me, which I knew not.*

4. Be not angry with me, I beſeech Thee, but graciouſly hear me ſpeaking in thy own words. I do not pretend to give an account

4. *Hear, I beſeech thee, and I will ſpeak: I will demand of thee, and declare thou unto me.*

5. *I*

of thy wonderful Works and of thy Providence; and therefore ask me no more Queſtions, (XXXVIII. 3.) but let me learn of Thee, and do Thou inſtruct my Ignorance.

5. *I have heard of thee by the hearing of the ear: but now mine eye ſeeth thee.*

5. Something I did know before, of thy Greatneſs, and Mightineſs, and Wiſdom; but nothing ſo clearly as I do now, by this revelation and viſible appearance of thy dreadful Majeſty.

6. *Wherefore I abhor* my ſelf, *and repent in duſt and aſhes.*

6. Which touches me with a ſenſible diſpleaſure againſt my ſelf, for my undecent Complaints, and vehement Expoſtulations, and eager Deſires to die or to be delivered: I condemn them all, (together with whatſoever I have ſpoken too boldly about thy Government,) and in the moſt ſorrowful manner repent, that I have juſtified my ſelf ſo much, and Thee ſo little.

7. ¶ *And it was ſo, that after*

7. Which ingenuous Confeſſion pleaſed the Lord ſo much,

much, that He did not chide *Job* any farther: but turning his voice to *Eliphaz*, (his principal Accuſer,) He ſaid, I am angry with thee and with thy two Friends; For you have made a perverſe conſtruction of the Afflictions I ſent upon *Job*; whom, notwithſtanding all his Errours, I acknowledge to be my Servant, and to have ſpoken better of Me than you have done.

the LORD had ſpoken theſe words unto Job, the LORD ſaid to Eliphaz the Temanite, My wrath is kindled againſt thee, and againſt thy two friends: for ye have not ſpoken of me the thing that is *right, as my ſervant Job* hath.

8. And therefore take no leſs than ſeven Bullocks, and as many Rams, and carry them to my Servant *Job*; whom I appoint to be your Prieſt, to offer for you a Burnt-offering, in token of my abſolute Dominion over all Creatures. And that faithful Servant of mine ſhall pray for you, and obtain your Pardon: for I have a great love to him, and will be favourable to you for his ſake. Do not fail to go about this, leſt I inflict ſome grievous puniſhment upon you; becauſe,

8. *Therefore take unto you now ſeven bullocks and ſeven rams, and go to my ſervant Job, and offer up for your ſelves a burnt-offering; and my ſervant Job ſhall pray for you, for him will I accept: leſt I deal with you* after your *folly, in that ye have not ſpoken of me* the thing which is *right, like my ſervant Job.*

9. *So*

as I ſaid, you have made an ill repreſentation of my Providence, and repeated thoſe things confidently, which my Servant *Job* ſhewed you to be falſe.

9. *So Eliphaz the Temanite, and Bildad the Shuhite,* and *Zophar the Naamathite went, and did according as the* LORD *commanded them: the* LORD *alſo accepted Job.*

9. So *Eliphaz* and his two Companions ſubmitted themſelves alſo unto God, and went, as He commanded them, and deſired *Job* to intercede for them. And the Lord heard his Prayer, and was reconciled to them.

10. *And the* LORD *turned the captivity of Job, when he prayed for his friends: alſo the* LORD *gave Job twice as much as he had before.*

10. And at that very time when *Job* was performing this charitable office for his Friends, the Lord was pleaſed to begin to reſtore to him all thoſe things which had been taken away from him: and never ceaſed, till He had not only eſtabliſhed him in his former Splendour, but made him twice as rich as he was before.

11. *Then came there unto him all his brethren, and*

11. All his Kindred likewiſe and his familiar Acquaintance (whom his unuſual

uſual Affliction had eſtranged from him, XIX. 3.) when they heard of the wonders the Lord had done for him, came to viſit him and feaſt with him: And after they had condoled his Miſery, and teſtified their ſorrow for all that had befaln him, they congratulated his happy Recovery; and, in token of their joy, every one of them preſented him with a piece of money, and a pendant of gold.

12. Thus the Lord impoveriſhed this good Man, only to make him richer. For in ſtead of ſeven thouſand Sheep, which he had before his Troubles, he found he had fourteen thouſand, when they were ended; and for three thouſand Camels, which were taken from him, the Lord gave him ſix thouſand: and multiplied his yoke of Oxen, which were but five hundred, into a thouſand; and his ſhe-Aſſes, in the ſame proportion.

all his ſiſters, and all they that had been of his acquaintance before, and did eat bread with him in his houſe: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man alſo gave him a piece of money, and every one an earring of gold.

12. *So the LORD bleſſed the latter end of Job more then his beginning: for he had fourteen thouſand ſheep, and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhe-aſſes.*

13. *He*

13. *He had alſo ſeven ſons, and three daughters.*

13. His Wife alſo became very fruitful, and brought him as many Children as he had loſt; ſeven Sons, and three Daughters.

14. *And he called the name of the firſt, Jemima, and the name of the ſecond, Kezia, and the name of the third, Kerenhappuch.*

14. And to preſerve the memory of ſo marvellous a Deliverance, (of which they were ſo many living monuments,) he called the name of the firſt *Jemima*, that is, the Day; becauſe of the Felicity wherein he now ſhone, after a ſad Night of Affliction, wherein he had lain: and the ſecond, *Keſia*, (a Spice of an excellent ſmell;) becauſe God had healed his filthy ſtinking Ulcers, which made even his Wife refuſe to come near him, XIX. 17: and the laſt he called *Kerenhappuch*, i. e. Plenty reſtored, or, an Horn of varniſh; becauſe God had wiped away the tears which fouled his face, (as he complains XVI. 16.)

15. *And in all the land were no women found ſo fair as the daugh-*

15. The Beauty alſo of theſe Women proved as bright as their Names; for there were none ſo amiable in

in all that Country: and their Father did not (as the manner was) endow them with a ſmall portion of his goods, but (having a large eſtate, and a great affection to them) he made them Coheirs with their Brethren, in the inheritance which he left them.

ters of Job, and their father gave them inheritance among their brethren.

16. After which glorious Reſtitution of Himſelf and his Family, his years were multiplied as well as his eſtate: For the Lord added almoſt an Age and an half (no leſs than an hundred and forty years) to thoſe he had lived before; ſo that he had the pleaſure to ſee his Childrens Children to the fourth generation:

16. *After this lived Job an hundred and forty years, and ſaw his ſons, and his ſons ſons,* even *four generations.*

17. And departed not out of the World till he was ſo fully ſatisfied, that he deſired not to live any longer.

17. *So Job died,* being *old and full of days.*

AN

AN APPENDIX TO THE PARAPHRASE.

HERE ends the Book of *Job*: whoſe ſhort Sufferings (for the ſpace of XII months, as the *Hebrews* reckon in *Seder Olam*) were recompenſed with a very long Life in great Proſperity. If we could rely upon all their Traditions, this might have been added to the Paraphraſe upon the laſt words, that the whole time of his Life was two hundred and ten years. For in the *Hieruſalem Targum* upon *Exod.* XII. 40. and in *Bereſchit Rabba* upon *Gen.* XLII. 2. they make account that the *Iſraelites* ſtaid juſt ſo long in *Egypt*: And in the *Chronicle* forenamed, and in *Bava Bathra* and other Books they tell us, that *Job* was born that very year when *Jacob* went with his Family down thither to ſojourn; and died that year when they were delivered from thence by the hand of *Moſes*. But this agrees neither with what other of their Authors ſay, whom I mentioned in my Preface; nor with the LXX, who in the laſt verſe but one of this Book inſert this Clauſe,

Clauſe, *All the days of his life were two hundred and forty years.*

This indeed might be eaſily reconciled with the account before mentioned, if we did but rectifie their numbers in the beginning of that verſe by the *Hebrew* Truth, and cut off the thirty years which they have added to the true time that he lived after his recovery from his ſickneſs: for then this paſſage alſo muſt be corrected, and in ſtead of 240, we muſt ſet down 210. Which we might alſo prove in this manner (out of *Seder Olam*, Cap. 3.) to be the right account of his Age: becauſe it is ſaid v. 10. of the laſt Chapter, that *the Lord added to Job the double of what he had before*; and therefore if an hundred and forty years were added, he had ſeventy before, which in all make two hundred and ten. But it is not worth our while to trouble our ſelves with ſuch uncertainties: much leſs is it ſafe to rely upon any thing which is ſupported by no ſtronger Authority than the *Hebrew* Tradition. The vanity of which appears moſt notoriouſly in this, that *Manaſſeh Ben Iſrael* ſaith *, it is evidently certain by Tradition, that the *Mahometans* at this day pay a great reverence to this holy man's Sepulchre, and honour it at *Conſtantinople* with much religion and devotion: when all men that have any conſiderable acquaintance with other Authors beſides thoſe of their

* Lib. 1. *de Reſurrect. Cap. ult.*

their own Nation (upon which the *Hebrews* dote) may eaſily know, that the *Job* whom the *Turks* honour was a Captain of the *Saracens*, who was ſlain when they beſieged that City in the year of *Chriſt* 675.

It will be to better purpoſe, if I take notice of an obſervation of theirs which hath more certainty in it; becauſe clearly founded upon the Holy Scriptures. Which is, that *Job* was a *Prophet among the Gentiles*; and a Prophet of very eminent quality and degree. Who deſerved to have been at leaſt mentioned by *Joſephus* in his Book of *Antiquities*, where he hath not vouchſafed to Name him: nay, to have been praiſed by the Son of *Sirach* in his Catalogue of famous men, (XLIV. *Eccluſ, &c.*) who were honoured in their Generations, and were the glory of their Times. But, according to the humour of the *Jews*, he magnifies only thoſe of their own Country, or ſuch from whom they were directly deſcended: not conſidering how much it was for their honour, that by the care of their noble Anceſtors the Hiſtory of *Job* and his excellent Vertues had been preſerved. Which he ought not therefore to have omitted; but to have celebrated him among the chief of thoſe Worthy perſons, *by whom God wrought great glory; ſuch as did bear rule in their Kingdoms, men renowned for their power, giving counſel by their underſtanding, and declaring prophecies* &c. *XLIV.* Eccluſ 2, 3.

Nay,

Nay, his Friends deſerved a ſhort remembrance, who ſeem nothing inferiour to the Wiſe men among the *Jews*, (though they miſtook in the application of many excellent Truths,) but are acknowledged by themſelves to have been Prophets among the Gentiles. And not without reaſon; for *Eliphaz* we read IV. 13, *&c.* had Night-Viſions, an Apparition of an Angel, and ſecret Whiſpers, like the ſtill ſmall Voice which *Elijah* heard 1 *Kings* XIX. 12. which made *R. Sol. Jarchi* not fear to ſay that the *Shechinah* was upon him. And *Elihu*, it is eaſie to diſcern, felt a Divine Power working in him mightily, XXXII. 8, 18, 19. which was not altogether a ſtranger he ſhews (XXXIII. 15, 16.) to other men; whom God in thoſe days inſtructed by Dreams, among other ways that he had of communicating his mind to them. But there was none equal to that wherein He made Himſelf known to *Job*: who in *three* things ſeems to have had the pre-eminence above all the Gentile Prophets. *Firſt*, In that God was pleaſed to ſpeak to him aloud by a Voice from Heaven, XXXVIII. 1. (which the *Jews* call the *Bath Col*,) and not merely in ſuch ſilent Whiſpers as He did to *Eliphaz*. *Secondly*, That this Voice was attended with a notable token of a Divine Preſence, from whence it came, *viz.* a *Whirlwind*: which I take to have been ſomething like that *ſound of a ruſhing mighty*

mighty wind, wherein the Holy Ghoſt came upon the day of Pentecoſt. And *Laſtly*, He ſaw likewiſe in all probability the appearance of ſome Viſible Majeſty (XLII. 5.) ſuppoſe in a glorious Cloud (as the LXX. ſeem to underſtand it, XXXVIII. 1.) or ſomething like that which *Moſes* beheld in the Buſh, when God firſt called unto him out of the midſt of it, *Exod.* III. 4.

Which need not at all puzzle our belief; when we conſider that the Church in thoſe days was Catholick, and not as yet confined to any one Family or Nation. God was pleaſed indeed to ſhew an extraordinary grace to *Abraham*, in calling him out of his own Country and Father's Houſe, where Idolatry had taken a deep root, and had been long growing without any hope of amendment. (For if we may give any credit to *Keſſæus* a Mahometan Writer, or to *Elmacinus* a Chriſtian, they were infected with it in the days of *Heber*, who ſtoutly oppoſed it; but with ſo little effect, that though God ſent a whirlwind which threw down all their Idols and broke them in pieces, that falſe Worſhip ſtill prevailed.) But this doth not warrant us to imagine that God utterly rejected, and neglected all other people: to whom He revealed Himſelf in a very familiar manner, and gave many demonſtrations of his Divine Preſence among them; till they corrupted their ways by ſuch abominable Idolatries, that they became altogether unprofitable,

profitable, and unfit for the ſociety of that Holy Spirit, which oft-times moved them. Even among the *Canaanites* (into whoſe Country God led *Abraham*) we find *Melchiſedeck* was then a Prieſt of the moſt high God; a greater perſon than that Prophet, and the Miniſter of that Oracle (ſome fancy) which *Rebekah* went to conſult when ſhe felt the Twins ſtruggling in her womb, *Gen.* XXV. 22. To whom I might add ſeveral others, if I had a mind to prolong this diſcourſe.

And though the Book before mentioned (*Sedar Olam Rabba*, Chap. 21.) is pleaſed to ſay, that the Holy Ghoſt ceaſed to inſpire men of any other Nation after the giving of the Law; yet it is eaſie to ſhew that therein it contradicts even their own affirmation elſewhere, which is grounded on good reaſon, that *Balaam* was a Prophet divinely moved among the *Syrians* in *Meſopotamia*. He was a man indeed of naughty affections, and inclined to Superſtition, but ſtill had many illuminations and motions from the moſt High; as appears not only by his predictions, but by the expreſs words of *Moſes*, who ſays *the Spirit of God came upon him*, Num. XXIV. 2. To which if I ſhould add his own teſtimony concerning himſelf, that he *heard the words of God*, and *ſaw the viſion of the Almighty*, and that in an extraordinary manner, *having his eyes open* in his ecſtaſie; I ſee no reaſon why it ſhould be rejected; eſpecially ſince he

he declared at the firſt, when the Princes of *Midian* importuned him to go with them, that he would be wholly guided by the LORD in the buſineſs; and when he was come to *Balack*, conſtantly went to meet the LORD, to ask Him what he ſhould ſay; and profeſſed his care to ſpeak what the LORD had put in his mouth: XXII. 8. XXIII. 3, 12, 15, *&c.* Theſe conſiderations, to which many more might be added, are ſufficient to ſhew that there is little, if any, ground for the opinion of *Theodoret*, who reſolves* that *Balaam* did not inquire of the True God; though the anſwer was given by him of whom he was ignorant, not by him whom he invoked: and that the concluſion of S. *Baſil*, * or *Greg. Nyſſen* ‖ (it is uncertain whoſe Work it is wherein we find it) is more remote from truth; who determine, that when the Scripture ſaith he went to conſult with God, we are thereby to underſtand the Devil. For ſhould we allow the word *ELOHIM* or GOD, to be ſo equivocal, that it may be applied not only to other excellent Beings beſides the Divinity, but to the Devil himſelf, (which is the foundation there laid for that concluſion) yet the word *JEHOVAH* or LORD, is never ſo uſed; and *Balaam* always ſays that he would go and meet with Him.

* *Queſt.* 39. *in Num.*

* *Epiſt.* 80. *ad Euſtath.*
‖ *Lib. de Trinitate.*

Him. And accordingly the LORD is ſaid to put a word in his mouth, even then, when, juſt before, we read that *God met him*, XXIII. 4, 5. where it is moſt reaſonable by GOD to underſtand the Angel, mentioned XXII. 35. whom the LORD imployed to deliver His mind unto him.

All which I have ſaid to ſhew that God did not quite deſert the Gentile World, as long as there were any conſiderable reliques of the ancient Religion remaining among them; and they did not wholly divert to fables, and deliver up themſelves to the guidance of evil Spirits, againſt the apparent teſtimony of the Holy Spirit of God. Who ſpake to them by ſuch good men as *Job*; in whoſe days thoſe ſinners were not only reproved but puniſhed alſo by the Judges, who worſhipped the Sun, Moon, and Stars: which ſeems to have been the oldeſt Idolatry of all other; as not only *Maimonides*, but *Diodorus Siculus* obſerves. And if they had liſtened to ſuch inſtructions, and not ſuffered themſelves to be led merely by ſenſe, to which thoſe heavenly bodies appeared in ſuch an amazing brightneſs that ſtruck with admiration (as the laſt named Author ſpeaks) they fancied them to be Θεοὺς ἀϊδίους τε καὶ πρώτους, *both Eternal and the firſt Gods*; we cannot conceive that they would have ſunk ſo low, as to fall into *Image-worſhip*: which in *Job*'s Country doth not ſeem to have obtained in his days.

But

But the chiefeſt part of the Wiſdom of this Prophet conſiſted in his Piety: of which he proved a rare example, as I have ſaid already; eſpecially in adverſity. Wherein he behaved himſelf with ſuch admirable Vertue, that, though the Apoſtle to the *Hebrews* do not mention him among thoſe who were famous for their *Faith* (he not being of their race to whom the Promiſes were made, yet) S. *James* in the next Epiſtles highly magnifies and applauds his *Patience*. And not only propounds him (together with the *Prophets* and Holy men *who had ſpoken to them in the Name of the Lord, v.* 10.) as a pattern of well doing and contented ſuffering to the Chriſtian *Hebrews*; but numbers him among thoſe Bleſſed Souls, whoſe worthy deeds we praiſe, and whoſe happineſs we admire, v. 11. Or rather he names him alone as an example of a happy man; who endured more than any that we read of in ancient times, and in the end found the Lord ſo mercifully gracious and bountiful to him, that it may incourage all pious men to endure with ſuch wonderful ſubmiſſion as he did.

Who when he loſt his goods, his houſe, his children, his health; nay, was all over ulcerous and in great pain; and moreover, was ſolicited by his wife to ſpeak irreverently, if not irreligiouſly of God, and to deny his Providence; and by his Friends was upbraided as an hypocrite, nay accuſed, in their

paſſion, as a tyrannical Oppreſſour; whereby they endeavoured to bereave him (as S. *Ambroſe* obſerves *) of that great comfort in affliction *culpâ vacare* to be conſcious of no enormous crime, and to make him appear to himſelf as the Author of his calamity; at which his inferiours mockt and ſcofft, who had formerly had him in great veneration; nay, it expoſed him to the ſcorn of thoſe, who were not worthy to be ſet with the dogs of his flock; ſo that he lookt as if he had been deſerted by God, and made an example of his heavieſt diſpleaſure: yet he bare all at the very firſt, (when men are wont to be ſhaken, nay overthrown by the ſudden news of ſuch dreadful diſaſters,) not only with much reſolution and reſignation, but with hearty thankſgiving; and through the whole courſe of his calamity committed no errour that I can diſcern, but what the indiſcreet and uncharitable cenſures of his Friends provoked him unto; which put him upon too frequent and long juſtifications of himſelf, and perplexed him extremely, (which ſeems his greateſt trouble) that he could not find out the reaſon why God afflicted him ſo ſeverely.

* Lib. 1. *de Interpell.* c. 4.

But in the iſſue God revealed to him what it was fit for him to think in this matter alſo: and thereby hath given us ſuch ſatisfaction in that great controverſie and difficult queſtion about

about God's Providence, as is no-where to be met withal, but in the Goſpel of *Jeſus Chriſt*. Even prudent men, as S. *Ambroſe* * obſerves in a Book he hath written about *Job*, are apt to be extremely moved when they ſee the wicked abound with good things, and the juſt very much afflicted: and truly, ſays he, it is *lubricus locus*, a ſlippery place, in which the Saints have ſcarce been able to tread in the path of a true Opinion, as we ſee in *David*, and *Job*; who maintained a long conflict with his three ancient Friends that came to comfort him upon this ſubject. And God himſelf brought the diſpute at laſt, to ſuch a concluſion, as may fully ſettle the minds of all thoſe who meet with this Book, and preſerve them from being ſcandalized, or in the leaſt offended, on ſuch occaſions. The *Mahometans* themſelves ſeem to be fully ſatisfied; as we read in the *Lives of the Fathers*, written in the *Arabian* language by *Keſſæus*: who brings in the Moſt High, ſpeaking to *Job*'s Friends after this manner *. *Do you not know that* Job *is a Prophet of God, whom He hath choſen to his Apoſtleſhip; and to whom he hath committed his Inſpiration? God would not have you think that He is angry with him; as you ſeem to gather from this afflicted ſtate wherein he lies. For you know that God is wont to*

* Lib. 11. *de Interpellatione, c.* 1.

* Hotting. *Hiſt. Orientalis, l.* 1. *c.* 3.

prove the Prophets, the Juſt, the Martyrs, and other good men; wherein notwithſtanding there is no indignation, or contempt of them, but honour rather with God moſt high.

Thus S. *Chryſoſtome* I find moſt elegantly repreſents him as a far more glorious ſpectacle when he ſate on the Dunghil, than the greateſt Prince, without his vertue, is when he ſits upon a Throne. "His "Ulcers, ſays he *, were far "more valuable in my ac- "count than all their precious Stones. For "what profit do we receive by them? what "neceſſity, what want do they ſupply? But "theſe Ulcers of his, are the comfort of all "manner of heavineſs that can ſeiſe upon us. "You may know this to be true, if when a "man hath loſt his genuine and only Son, "you ſhew him a thouſand Jewels and pre- "cious Stones; which give no comfort at all "to his grief, nor in the leaſt aſſwage his "trouble and pain. But in this caſe, if you "remember him of the wounds of *Job*, he "preſently finds ſome eaſe; when you ask "him, ſaying, Why doſt thou weep and la- "ment, O man, on this faſhion? thou haſt "loſt one Son; but that Bleſſed Man loſt "all the Children he had; and, together "with that blow, received a ſtroke in his "Fleſh, and ſate naked in the Dung, be- "ſmeared all over with the filth that ran out "of his Wounds; in a deep Conſumption, "which

* *Hom. V. ad Populum Antiochenum.*

" which by little and little waſted that juſt,
" that true, that devout Man: who abſtai-
" ned from all manner of evil, and had God
" himſelf for the Witneſs of his Vertue. If
" thou doſt but ſpeak theſe words, inſtantly
" thou extinguiſheſt the heavineſs of the
" Mourner, and riddeſt him of all his grief;
" and ſo the Ulcers of that righteous Man
" become more profitable to him than Jew-
" els.

" Do you therefore conceive now that you
" have that Champion before your eyes;
" and that you ſee the Dung, and him ſitting
" in it; a Statue of Gold, of Diamonds, I
" am not able to ſay of what: For there is
" nothing ſo precious as to be worthy to be
" compared with that Ulcerated Body, whoſe
" Sores ſhine more brightly than the beams
" of the Sun; which inlighten only the eyes
" of the body, but theſe illuminate the eyes
" of the mind. They make us ſee; and they
" made the Devil quite blind: for after he
" had given thoſe wounds in his body, he
" fled and appeared no more. See here, Be-
" loved, how great the gain of affliction is!
" For when that righteous man was rich and
" enjoyed his eaſe, the Devil had ſomething
" to ſay againſt him: though falſely indeed,
" yet this he had to ſay, *Doth Job ſerve God*
" *for nought?* But after he had ſtript him
" naked, and made him a beggar, he had
" not a word to ſay; he durſt not ſo much as

" open

" open his mouth againſt him. When he was " rich, then he adventured to wraſtle with " him, and threatned to ſupplant him: but " after he had made him poor, deprived him " of all he had, and reduced him to the ex- " treameſt grief and ſorrow, he ran away and " durſt not renew the aſſault. When his bo- " dy was found, then he laid violent hands " on him: but when he had filled it with " wounds, he was routed and fled away van- " quiſhed. By this thou ſeeſt how much Po- " verty may prove better than Riches, Weak- " neſs than Health, Temptation than Eaſe " and Quiet, to thoſe that are vigilant and " watchful: who make a profit of all theſe; " and by fighting grow more illuſtrious and " courageous. Who ever ſaw, who ever " heard ſuch noble Combats?

But there is none, that I have met withal, who repreſents him in ſuch lively colours, as the great S. *Baſil*; who in a Sermon of his * (the latter part of which was occaſioned by a lamentable Fire, that hapned near their Church, and put it in danger,) exhorts all the Rich, who were untouched by the flames, to relieve their poor Neighbours, whoſe Goods were conſumed in them; and then addreſſing himſelf to thoſe, who had ſaved themſelves but nothing elſe, beſeeches them " not to take their loſſes too heavily, " nor to let their minds be diſturbed: but to " ſhake

* Tom. 1. *Homil.* XXIII. p. 565, *&c.*

"ſhake off the miſty cloud of ſorrow, and "to ſtrengthen their Souls with ſuch gene- "rous and manly thoughts, as might turn "this Accident into an occaſion of Crowns. "For which end he adviſes them to put "themſelves in mind of the Conſtancy of "*Job*; and to ſay to themſelves as he did, "*The Lord gave, and the Lord hath taken a- "way; as it ſeemed good to the Lord, ſo it is "come to paſs.* And by no means, ſays he, "let any of you be moved with what hath "hapned, either to ſay or think, there is "no Providence which rules our affairs; "or preſume to accuſe the diſpenſation and "judgment of the Lord: but let him fix his "eyes on that Champion, and make him his "Counſellour, who will adviſe him to bet- "ter thoughts.

"Let him recount in order all the Agonies "he endured, and then obſerve how brave- "ly he came off; and how the Devil threw "all his darts at him in vain: not one of "them giving him a deadly wound. Firſt, "he ſet upon his Goods, and endeavoured "to overwhelm him with the doleful news "of various Calamities, which came tum- "bling like the waves of the Sea, one upon "the neck of another. But all to no pur- "poſe; for the Juſt man received them as a "Rock doth the fury of a Tempeſt: turn- "ing the rage of the Waves into froth, and "ſtanding it ſelf immovable. He ſaid not a

"word,

" word, that we read of, he made no com-
" plaints of theſe diſaſters: or if he ſaid any
thing we may well preſume it was thoſe de-
cent and becoming words which we read in
the concluſion, " *The Lord gave, and the Lord*
" *hath taken away; as it pleaſed the Lord, ſo it*
" *is come to paſs.* But he did not think any of
" thoſe Calamities that befel him, to be worth
" his lamenting with his tears.

" Well, but there comes one afterward
" that tells him a moſt diſmal ſtory, of the
" death of all his Children by the fall of the
" houſe wherein they were making merry. At
" this, it is true, he rent his garments; and
" it is the firſt expreſſion of his grief that we
" meet withal, in compliance with the paſſi-
" ons of Nature, and to declare himſelf a moſt
" tender Father. But he ſet ſome bounds to
" his grief, and adorned what had hapned
" with thoſe pious words; *The Lord gave,*
" *and the Lord hath taken away*, &c. As if he
" ſhould have ſaid, I was called their Father,
" as long as He, that made me ſo, pleaſed.
" But now He hath taken off this Crown of
" Children from my head, and it is not fit for
" me to contend and diſpute with him about
" his own. Let that be, which ſeemeth beſt
" to the Lord. He it was that formed them, I
" was but the Inſtrument. Why ſhould I
" who am but a Servant, fooliſhly complain
" of my Maſter; and repine at that decree,
" which I cannot alter?

" With

" With ſuch words as theſe that righteous " Man wounded the Devil; and, as one " would ſay, ſhot a dart quite through his " heart. Which ſo inraged him, that ſeeing " him ſtill a Conquerour, he made an aſſault " upon his Body; which he turned into cor- " ruption, and made it become ſuch a bag of " worms, that from a Throne it was caſt " upon a Dunghil. And yet the good man " remained immovable; and when his Body " was torn, preſerved ſtill the hidden treaſure " of piety in his Soul, of which the Devil " could not rob him. And therefore, not " knowing what to do more, he betook " himſelf to his old ſtratagem; and inſtiga- " ting his Wife to entertain irreligious and " blaſphemous thoughts, attempted that way " to overthrow this Champion. For ſhe, " tired with the long continuance of his Ca- " lamities, came to him, and clapping her " hands at what ſhe beheld, upbraided him " with theſe lamentable fruits of his piety: " and rehearſing his former proſperity, and " then pointing at his preſent miſery, ask'd " him, if this was the reward which he re- " ceived from the Lord for all his Sacrifices. " With abundance of ſuch like words, which " were enough to diſturb the moſt compo- " ſed, and ſubvert the moſt ſteady and re- " ſolved mind. I am a vagabond, ſaid ſhe, " and am forced to crouch to others like a " ſlave. I, who was a Queen, am conſtrai-

" ned

" ned to depend upon my servants for relief:
" I, who maintained many liberally, am now
" nourished my self out of other folks charity.
" Adding, that it would be far better for him,
" to provoke his angry Creator, by impious
" words, to cut him off; than by an unpro-
" fitable patience thus to prolong both his
" and her misery.

" But he, more offended with these words
" than any of his former sufferings, with eyes
" full of indignation look'd upon her as an
" enemy; and ask'd what ailed her to talk
" thus like one of the foolish women? Lay-
" aside, said he, these thoughts, and let me
" hear no more of this advice; which makes
" me appear to my self, as if one half of me
" were wicked and irreligious. *What, shall*
" *we receive good at the hands of the Lord,*
" *and shall we not suffer evil?* Remember
" all the past happiness thou hast enjoyed;
" and oppose better unto worse. No man's
" life is intirely and throughout happy.
" Τὸ διὰ ταντὸς εὖ πράττειν, μόνυ Θεῦ. To be
" always as well as we can wish, belongs to
" God alone. If thou art grieved at what is
" present, fetch thy comfort from what thou
" hast received before. Now thou weepest,
" but formerly thou didst laugh; now thou
" art poor, but there was a time when thou
" wantedst nothing. Then thou drankest
" of the pure fountain of life; be content,
" and drink now the more patiently of the
" troubled

"troubled waters. Behold the Rivers, their "ſtreams are not clear in all places. And "our life thou knoweſt is like to one of "them, which ſlides away continually, and "is oft-times full of waves, which come rol-"ling one upon another. One part of this "River is paſſed by; and another is running "on its courſe. This part of it is guſhing out "from the fountain; and the next is ready "to follow it, as ſoon as it is gone. And "thus we are all making great haſte to the "common Sea; death I mean, which ſwal-"lows up all at laſt.

"If we receive good from the hands of the "Lord, ſhall we not bear evil? Think of "that again. Shall we go about to compel "the Judge, to afford us juſt the very ſame "things for ever? Shall we preſume to in-"ſtruct our Lord and Maſter how he ought "to conduct our life? He hath the power "of His own Decrees and Orders; as He "pleaſes, ſo he appoints our portion for us. "And we know that He is wiſe; and that He "diſpenſes to His ſervants what is moſt pro-"fitable for them. Do not then curiouſly pry "into the counſels and reſolution of thy Lord "and Governour: only take in good part, "and affectionately embrace, whatſoever is "ordered by his Wiſdom. Love his Admi-"niſtration; and whatſoever He is pleaſed to "give, receive it with pleaſure. Demon-"ſtrate now in a ſorrowful condition, that

"thou

"thou waſt worthy of all the joy which thou
"hadſt formerly in a better.

"Thus *Job* diſcourſing, he baffled the De-
"vil once more; and gave him ſuch a re-
"pulſe, that he made him perfectly aſhamed
"to ſee himſelf thus vanquiſhed. And what
"enſued after this? why, when the Devil
"was beaten, his diſeaſe fled away too; ha-
"ving aſſaulted him in vain, and got no
"ground of him. His fleſh began to recover
"into a ſecond Youth. He flouriſhed alſo
"in his Eſtate, which was reſtored to him
"with increaſe. For Riches flowed ſo plen-
"fully into his houſe, that they were dou-
"ble to what he had before. Firſt, that he
"might be no loſer by his Affliction; and
"Secondly, that he might have a merciful
"reward of his patience under it. Therefore
"it was that his Horſes, and Mules, and Ca-
"mels, and Sheep, and all the reſt of his re-
"venue were doubled: only his Children
"were no more than equal to the number he
"had before; ſeven Sons, and three Daugh-
"ters. The reaſon was, becauſe his Beaſts
"indeed intirely periſhed; but the better
"part of his Children ſtill ſurvived, when
"they were taken from him. And therefore
"being again adorned with as many Sons and
"Daughters, as formerly he enjoyed, he had
"a double portion of them alſo: thoſe who
"were preſent with him here, and thoſe who
"expected him in the other World. Behold
"then,

"then, what good things this juſt man, *Job*,
"heaped up to himſelf by his patient ſubmiſ-
"ſion to God. And do thou therefore, if thou
"haſt ſuffered grievouſly in this fire, which
"the malice of the Devil kindled, bear it con-
"ſtantly; and lenify the affliction with theſe
"better thoughts: according to that which
"is written, *Caſt all thy care upon the Lord,*
"*and he will ſuſtain thee.*

To this purpoſe that great perſon S. *Baſil* diſcourſes, when he repreſents how *Job* received the firſt aſſaults of his Affliction, and how happily it ended. And there is great reaſon to think that he did not, in the progreſs of it, ſwerve from thoſe good beginnings, which had ſo bleſſed a concluſion: but whatſoever expreſſions fell from him, when he was engaged in the heat of Diſputation, he ſtill preſerved ſuch a religious temper of mind, as made him not ceaſe to ſubmit himſelf reverently to God's will, and to thank him for all the benefits he had formerly received from his Bounty. Nor do I find any cauſe for the Cenſures which *Maimonides* * (and out of him *Menaſſeh Ben-Iſrael* ‖) hath paſſed upon the diſputation between him and his four Friends, about Divine Providence; which he hath thus ſtated.

* *More Nevochim*, Part. III. Cap. 23.
‖ Lib. 1. *De Reſurrectione*, c. 16.

"*Job* (ſaith he) maintains that Mankind
"is ſo vile a ſort of Being, that God doth

" not regard the beſt of them any more than " he doth the worſt; but it is all one to " him, when a Calamity comes, whether it " light upon the Offenders or upon the In- " nocent. Nay more than this, he affirms " that there is no expectation after death, " and conſequently no hope remaining for " him. Which are ſuch blaſphemies, that *Maimonides* is fain to ſeek excuſes for him; and for that end alledges a common ſaying among their Wiſe men, that *a man is not apprehended, or ſeized on, becauſe of his grief:* that is, what he ſays in extremity of pain, is not imputed to him for ſin. But there is no need of this Apology; for the places he alledges do not prove him guilty of uttering ſuch things, as (to ſpeak in his words) are evil in the higheſt degree. Though *Menaſſeh Ben-Iſrael* is ſo preſumptuous as to charge him with ſuch a profane denial of Divine Providence, at leaſt here below the Moon, that he makes him impute all his miſery to the malignant aſpect of the Planets under which he was conceived and born.

To which opinion of *Job*, ſay they, every one of his Friends oppoſed a particular opinion of their own, differing each of them from the other. And firſt *Eliphaz* endeavours to eſtabliſh this for a certain truth; " That as " Afflictions do not come by chance but by " the Providence of God, ſo they are ſent for " the ſins of men; and therefore without all " doubt

" doubt *Job* was a great offender, which was " the cauſe he was handled on this manner. " This opinion, ſays *Maimonides*, he held to " the laſt; only was fain to adde in conclu- " ſion, that all the ways whereby we deſerve " puniſhment do not appear.

Then after him (when *Job* had argued againſt this) comes *Bildad*, who produces a new opinion, grounded upon the doctrine of permutation, or recompence, as they ſpeak. " That is, he believed the Evils which *Job* " indured here, ſhould, if he proved inno- " cent, be changed into good things; and " in the iſſue be highly ſerviceable to him in " another world.

After whom ſucceeds *Zophar* with a different reſolution from all theſe; which was, that " God acts according to his own pleaſure, and " that we are not to ſearch for any cauſe of " his actions out of his own will; nor to " ſay, why doth he this and not that? In " ſhort, we are not to ſeek the way of equi- " ty, and the decree of wiſedom in his do- " ings; for it neceſſarily belongs to his Eſ- " ſence that He do what He will: and our " underſtanding is too ſhallow to compre- " hend the ſecrets of his Wiſedom, whoſe " right and propriety it is that He may do " according to his Pleaſure, and for no other " cauſe.

And theſe *four* Opinions about Providence *Maimonides* undertakes to ſhew have had

their ſeveral Aſſertors ſince; who have propagated them among their Scholars. *Job*'s opinion he ſaith is the ſame with *Ariſtole*'s, who attributed all to accident. *Bildad* was followed by the Sect of *Mutazali* (a kind of *Phariſees* among the *Iſmaelites*) who aſcribed all to Wiſedom: *Zophar* by the Sect of *Aſſaria*, who attributed all to will and pleaſure: And *Eliphaz*, he fancies, held the opinion of the Law; which is, that God deals with men according to their works.

But when all that theſe men had diſputed, nothing moved *Job*, there ſtands up another, whoſe name was *Elihu*, "who firſt proves "the Providence of God from prophetical "dreams, XXXIII. 15. and to thoſe things "which *Eliphaz* had ſaid, adds, according to "the imagination of *Menaſſeh Ben-Iſrael*, the "doctrine of the tranſmigration of Souls "(which he labours to find in v. 14.) and "thereby in a wonderful way, ſays he, re-"ſolves all the doubt; by determining that "*Job* and other juſt men, may be puniſhed "for ſins which they committed in a former "body.

But as there is no footſtep that I can ſee for this fond conceit, which he honours with the name of a Myſtery; ſo it is evident theſe men follow their own vain inventions in all this diſcourſe, directly contrary to the Book it ſelf. For they make *Job*'s opinion the very worſt of all the reſt; when the Lord himſelf

ſelf tells *Eliphaz* in the concluſion of the Book (XLII. 7.) that He was angry with him and his two other Friends; becauſe they had not ſpoken of him ſo rightly as *Job* had. And it doth not appear by their ſpeeches that they held ſeveral opinions about Providence, and took every one of them a different way (that's a meer Rabbinical ſubtilty) to ſolve the doubt, wherein *Job*'s unuſual ſufferings had perplexed them. But they ſeem to have harped all of them upon one and the ſame ſtring; as I have repreſented in the Arguments before each Chapter: which it is thought fit ſhould be here ſet down by themſelves; that the Reader may take a view of the whole work all together.

From whence the concluſion of *Maimonides* will be very evident (which is the beſt thing he ſays) that *The ſcope of the Book is, to eſtabliſh the great Article of Providence: and thereby to preſerve us from errour, in thinking that God's Knowledge is like our Knowledge; or his Intention, Providence, and Government, like our Intention, Providence, and Government. Which Foundation being laid, nothing will ſeem hard to a man, whatſoever happens. Nor will he fall into dubious thoughts concerning God; whether He knows what is befaln us or no; and whether He takes any care of us. But rather he will be inflamed the more vehemently in the love of God; as it is*

ſaid in the end of this Prophecy; Wherefore I adhor my ſelf and repent in duſt and aſhes. So ſay our Wiſe men; They that act out of love, will rejoyce in Chaſtiſements.

THE

THE ARGUMENTS TO THE SEVERAL CHAPTERS.

CHAP. I.

ARGUMENT.

THIS Chapter is a plain Narration of the flouriſhing condition wherein Job *lived, before the envy and malice of the Devil brought upon him the ſoreſt Calamities; which are particularly deſcribed, with the occaſion of them, and his admirable Conſtancy under them: whereby he became as eminent an example of Patience in Adverſity, as he had been of Piety and all manner of Vertue in his Proſperity.* fol. 1.

CHAP. II.

ARGUMENT.

The firſt part of this Chapter is a continuation of the Narration, which was begun in the foregoing, of the Calamities which befel this good man; whom God ſuffered the Devil to afflict in his Body, as he had already done in his

Goods and Children. And then follows a farther testimony of his Constancy, notwithstanding his Wife's angry and profane accusation of the Divine Providence. Though, it is true, he was so much dejected to see himself reduced to this extremity of Misery, that neither he, nor his Friends that came to visit him, were able for several days to speak a word. fol. 11.

CHAP. III.

ARGUMENT.

Here begin the Discourses which Job *and his Friends had about his Affliction; which are all represented, by the Author of this Book, poetically; not, as hitherto, in a plain simple Narration, but in most elegant verse. And being overcharged with Grief, (without the least word of comfort from his Friends) he that had for some time born the weight of his Afflictions with an admirable Constancy, could not contain himself any longer, but hursts out (to such a degree was the anguish of his spirit increased) into the most passionate Complaints of the Miseries of humane Life. The consideration of which made him prefer Death much before it; and wish that, either he had never come into the world, or gone presently out of it again, or, at least, might now forthwith be dismissed.* fol. 17.

CHAP. IV.

ARGUMENT.

Eliphaz *incensed at this Complaint of* Job, *in stead of condoling with him, and pitying the Miseries which had put him into this Agony, and applying fitting Lenitives to his Anguish; bluntly rebukes him for not following the good Advice that he used to give to others in their Adversity: and tells him, he had reason to suspect*

ſuſpect his Piety, becauſe the Innocent were not wont to ſuffer ſuch things, but only wicked Oppreſſours; whom, though never ſo mighty, God had always humbled. Witneſs the Horims, *who dwelt in* Seir, *(II.* Deut. 12.*) whom the anceſtours of* Eliphaz *(*XXXVI.Gen. 11.*) had overcome, though they were as fierce as Lions. To thoſe Beaſts of prey, of all ſorts, he compares the Tyrants whom he ſpeaks of in this Chapter, v.* 10, 11. *intending, it is likely, to remember him alſo of the deſtruction of the* Emims *by the children of* Moab, *(II* Deut. 10, 11.*) and of the* Zamzummims, *(v.* 20, 21.*) who were rooted out by the children of* Ammon, *as the* Horims *by the children of* Eſau: *from whoſe Grandchild* Eliphaz *ſeems to have been deſcended, and called by the name of the eldeſt Son of* Eſau. *He tells* Job *alſo of a Viſion he had, to confirm the ſame truth, That man's Wickedneſs is the cauſe of his Deſtruction.* fol. 22, 23.

CHAP. V.

ARGUMENT.

Eliphaz *ſtill proſecutes the very ſame Argument; endeavouring to confirm it from the opinion and obſervation of other men, as well as from his own. And thereupon exhorts him to Repentance, as the ſureſt way to find mercy with God; and to be not only reſtored to his former proſperity, but to be preſerved hereafter from the Incurſions of ſavage people, or of wild beaſts, and from all the reſt of the Diſaſters which had befaln him. Of this he bids him, in the concluſion, to be aſſured; for it was a point he had ſtudied.* fol. 27.

CHAP. VI.

ARGUMENT.

Job, *not at all convinced*

ced by these Discourses, justifies the complaint he had made, (Chap. III.) which Eliphaz *had now accused; maintaining that his Grief was not equal to the Cause of it. And therefore he renews his wishes of Death: at which though they might wonder who felt nothing to make them weary of Life, yet he had reason, he shews, for what he did; and one more than before, which was their Unkindness: who pretended to be Friends; but by this rude Reproof of him at the very first, without so much as one compassionate word, or the least syllable of Consolation, shewed how little sympathy they had with him in his Sufferings. These things he desires them to consider, and weigh the cause of his Complaint a little better, before they passed any farther judgment on it.* fol. 33.

CHAP. VII.

ARGUMENT.

Job *proceeds still in the defence of his Complaint, and of his Wishes to see an end of so miserable a Life; which at the best is full of Toil and Trouble. And, since his Friends had so little consideration of him, he addresses himself to God; and hopes he will not be angry if he ease his Grief by representing to him the Dolefulness of his condition, and expostulating a little with him about the continuance of it, and his release from it.* fol. 39.

CHAP. VIII.

ARGUMENT.

The foregoing Apologies of Job, *it seems, made little impression on his Friends: for he had no sooner done, but another of them, called* Bildad, *continued the Dispute, with*

with as little intermiſſion, as there was between the Meſſengers that brought him (Chap. I.) the ſad tidings of his Calamities. And it doth not appear by his diſcourſe, that he differed at all in his Principles from Eliphaz. *For, though he give him very good counſel, yet, he ſtill preſſes this as the ſenſe of all Antiquity, (v. 8) that God ever proſpers the Juſt, and roots out the Wicked, be they never ſo flouriſhing for a ſeaſon. And he being deſcended from* Shuah, *one of* Abraham's *Sons by* Keturah, *(XXV.* Gen. 2.*) ſeems to me to have a particular reſpect, in this appeal to Hiſtory, unto the Records, which then remained, of God's bleſſing upon that faithful man's poſterity, (who hitherto, and long after, continued in his Religion,) and of the extirpation of thoſe Eaſtern people, (neighbours to* Job,*) in whoſe countrey they were ſettled, becauſe of their Wickedneſs.*

fol. 44.

CHAP. IX.

ARGUMENT.

Job *allows what* Bildad *had well ſpoken in the beginning of his Speech; and very religiouſly adores the Juſtice, Wiſedom, and Sovereignty of the Almighty: with whom he proteſts he had no intention to quarrel or diſpute; but only to aſſert the contrary Maxime to that which they maintained, That Piety will not ſecure us from all Calamities, which do not ever fall upon thoſe that deſerve them. Witneſs, on one hand, the proſperous eſtate of wicked Princes, v. 24. (particularly of one great Prince, who then ſomewhere reigned in their neighbouring countries?) and, on the other hand, his own Infelicity, notwithſtanding his known Integrity, v. 25. About this he confeſſes he was very much unſatisfied: though he knew it was in vain to argue with God about it;*

nor

nor would his Affliction suffer him to do it. fol. 49, 50.

CHAP. X.

ARGUMENT.

In this Chapter the passionate Complaints and Expostulations with God, from which Job *tells us (in the foregoing Chapter) he intended hereafter to refrain, break out afresh; and he earnestly desires to know what his Guilt is: which God, who made him, he was sure could not but perfectly understand, if there was any; and needed not, for the discovery of it, to expose him to these severe Torments. Which, he still is of the opinion, may justify his Wishes of never being born, or of dying presently after. Though, those Wishes being vain, he acknowledges it is more rational to desire, that God would be pleased to intermit his Pain a while; if He did not think fit quite to remove it.* fol. 56.

CHAP. XI.

ARGUMENT.

This Chapter gives an account of the sense of Zophar *about the business in dispute. It is uncertain whence he was descended; but probably he dwelt upon the borders of* Idumæa, *(for there we find an ancient City called* Naama *XV.* Josh. 41.*) and from thence came to visit* Job *in his Affliction. But in stead of joyning with him in his Prayer for a little respite from his Pain, (with which* Job *had concluded his last Discourse,) he calls him an idle Talker, and accuses him of irreverence towards God. Concerning whose incomprehensible Counsels, and irresistible Power,* &c. *he discourses with great sense, and gives* Job *exceeding good Advice: but still follows the opinion of the other two Friends, that he would not have been so miserable, if he had not been Wicked.* fol. 61.

CHAP.

CHAP. XII.

ARGUMENT.

In this Chapter Job *taxes all his three Friends with too great a conceit of their own Wisedom, which had not as yet, taught them common Humanity to the miserable. And lets them understand, that he need not come to them to learn, but might rather teach them the falseness of that Proposition, wherewith* Zophar *had concluded his Speech, concerning the Infelicity of the Wicked. For the contrary, he tells them, was obvious to sense, v.* 7, 8, &c. *And as for what* Zophar *had discoursed of the Wisedom and Power of God, he would have them know that he was as well skill'd in those Points as the best of them, and understood as much of the History of ancient Times: particularly of the vain attempt at the Tower of* Babel, *unto which it is probable he hath respect in the* 14. *vers. as, in all the following, he seems to have to what you reade in XIV.* Gen. 5, 6, 7, 8. *of the rooting out of those fierce Giants the* Rephaim, *and other such like barbarous and rapacious people; of the particulars of which we have now no Records remaining.*

fol. 66.

CHAP. XIII.

ARGUMENT.

From the foregoing Observations, Job *still continues to assert,* first, *his own Understanding to be equal, or rather superiour, to theirs; who had better therefore learn of him, and know that God was not pleased to have his Providence defended by Untruths, nor to see men partial, though it was in His behalf: and* secondly, *his own Integrity to be such, that he would ever defend it against all Accusers, even before God himself. Whom he desires to take cognizance of the cause,*

Cauſe, and to let him underſtand what the Crimes were for which he was thus ſeverely handled. For he proteſts that he was ignorant of them; though the Puniſhments he had endured were more than ſufficient to awaken the ſenſe of his Guilt, he being almoſt conſumed by them. fol. 72.

CHAP. XIV.

ARGUMENT.

The good man proceeds to plead with God for ſome mitigation of his Miſeries, from the conſideration of the Shortneſs of life, and the trouble that naturally belongs to it; which he thought might move Him not to adde any greater burthen of Suffering: eſpecially, conſidering that when he is dead, he cannot come into the world again, (as the Plants do,) to receive the marks of his Favour. Which he hopes therefore He will beſtow upon him here, notwithſtanding the depth of his Miſery, (which tempted him to the borders of Impatience, v.13.) It being very eaſy for Him to remove his Affliction, though never ſo heavy, whoſe Power is ſo great, that He removed Mountains out of their place, and brought a Deluge, as we may ſay, of Sand (as they ſaw ſometimes in their Neighbouring Countries) to overflow the moſt fruitful Regions. fol. 78.

CHAP. XV.

ARGUMENT.

In this Chapter Eliphaz *renews the diſpute with more eagerneſs and fierceneſs than before; being very angry that* Job *ſlighted them ſo much, and thought himſelf ſo wiſe, (as he interpreted it,) that he diſdained their Exhortations, and would not follow the Counſel they had given him, of Confeſſing his Sins, and praying to God for Forgiveneſs: (V.8. VIII.4,5,6.) But (except this one Argument,*

ment, that he need not be aſhamed to confeſs his Guilt, when he conſidered how prone all men are to ſin) there is nothing new in his Diſcourſe: but he merely urges what he had aſſerted at firſt, from his own and the wiſeſt mens obſervations, That they are not the Good, but the Wicked, whom God puniſhes with ſuch Calamities as now were faln upon Job. *And with great ornaments of ſpeech he moſt admirably deſcribes the Vengeance which God is wont to take upon impious Tyrants: having his Eye, I ſuppoſe, upon* Nimrod, *or ſome ſuch mighty Oppreſſour.* fol. 83,84.

CHAP. XVI.

ARGUMENT.

Job *reproves the vanity and obſtinacy of* Eliphaz, *in repeating the ſame things over again, and ſtill perſiſting in his Inhumanity, though he ſaw his Caſe ſo pitiable. Which he again deſcribes, to make him ſenſible how unworthily he was treated by him and the reſt of his Friends: who, in effect, joyned with his Enemies; who took this opportunity to rail at him. Whereas there was no Crime of his appeared to juſtify their Accuſations, and to make good* Eliphaz *his Argument: which ſignified nothing, unleſs he meant to ſay, that* Job *was like that wicked Tyrant of whom he had diſcourſed. Which was ſo far from any ſhew of truth, that he proteſts he never hurt any-body, and was alway a ſincere lover of God,* &c. *v.* 17, 18. *The truth of which God knew, to whoſe Bar he appeals from their unjuſt Sentence.* fol. 91.

CHAP. XVII.

ARGUMENT.

Here Job *deſires he may be tried preſently before God's Tribunal, his Life being juſt upon the point to expire, as he had ſaid in the end of the former Chapter;*

Chapter; and continues to urge again in this, becauſe his Friends were very unfit Judges in his caſe, and had paſſed ſuch a Sentence upon him, as upright men would never approve of. Whereby they had given him a new Vexation, to hear them talk ſo idly, and put him in hope of recovering his Happineſs, if he would follow their admonitions, when they ſaw him juſt dropping into the Grave, which was the only thing, he ſaith, that he could hope for.

fol. 97.

CHAP. XVIII.

ARGUMENT.

In this Chapter Bildad *again takes up the Diſpute, and pretends to reply to what* Job *had ſaid. But I do not ſee any thing new, ſaving the deſcription he makes (as* Eliphaz *had done before him) of the Ruine which ſhall inevitably fall, according to the fixed rules of Providence, (ſo he fancied) upon the Wicked and his family; notwithſtanding all the aſſiſtence that his Friends and Allies can lend him for his preſervation. And this he ſeems to imply was the fate of* Job; *whom he doth not ſo much as exhort to Repentance, (as he had done in his former Diſcourſe Chap. VIII.) being very angry with him, that he had no higher eſteem of their Wiſedom.* fol. 101

CHAP. XIX.

ARGUMENT.

The purpoſe of the Chapter (in which Job *replies to* Bildad*) is to ſhew, that it would be ſufficient for him alſo merely to repeat the ſame things, as they had done in Ten Diſcourſes: But the more to aggravate their want of Compaſſion, or rather Cruelty, toward him, he repreſents ſeveral new things, which made his condition more deplorable than he had hitherto ſaid. One of which was*

was, that he could not tell the Reaſon why God dealt thus with him: who notwithſtanding was ſo gracious, that in the depth of this Miſery and Anguiſh, He affords Him a glimring of a comfortable Hope, (which began now to appear in his Soul, and which he had hitherto wanted,) that God would at laſt take pity upon him, and ſhew his Friends their errour, by reſtoring him to his former Health and Splendour. That ſeems to be the literal meaning of the 25. and 26. verſes, and of the two next that follow: where, among other things, he ſays he doubted not but his Redeemer ſhould ſtand laſt upon the earth, *(ſo it is in the Hebrew, the word* day *not being there,) that is, quite overcome the Devil, and deliver him from theſe Diſtreſſes; like a mighty Conquerour, who keeps the field, when all his oppoſers are routed and fled away. But in this he was, as S.* Auſtin *calls him,* eximius Prophetarum, *and propheſied of the Reſurrection of the Body at the laſt day.* fol. 106, 107

CHAP. XX.

ARGUMENT.

The abrupt beginning of this Speech to Zophar *ſhews that he was in a paſſion; which, though he pretends to bridle it, would not let him calmly conſider the Proteſtation which* Job *had made of his Innocence. But he goes on in the old Common place of the certain Downfall of the Wicked, be he never ſo powerful and well ſupported. Which he illuſtrates indeed after an excellent faſhion, with great variety of Figures, and remarks upon Hiſtories as old as the World. In ſome of which he had obſerved, that the Wicked after their Fall had made notable attempts to get up again; but by the hand of God were ſo cruſhed, that they could never riſe more. All the flaw in his Diſcourſe is this,*

(which was common to him with the rest,) that he imagined God never varied from this method; and therefore Job, *without doubt, was a very bad man, though it did not appear he was, any other way, but by his Infelicity.*

fol. 114, 115

CHAP. XXI.

ARGUMENT.

To bring the Diſpute to a ſpeedier iſſue. Job *(after a ſhort preface, reproving their incivility) comes cloſe to the buſineſs: and doth not content himſelf merely with denying what they had ſaid, but ſhews them where the fallacy in their Diſcourſe lay;* viz. *in concluding an Univerſal from ſome Particulars. For he maintains, from as good Hiſtory and Obſervations as they could produce, that, though God do make ſome Wicked men ſuch examples of his Vengeance, as they had ſaid, yet He lets others, and they of the vileſt ſort, Atheiſts and Deriders of Divine Providence, live proſperouſly, and die peaceably, and have ſtately Monuments built to perpetuate their memory. In brief, he ſhews there is great variety in God's proceedings about the Puniſhment of the Wicked; which makes them ſo bold as they are in their Impiety. And ſeems to have reſpect to the Hiſtory of* Iſhmael, *who was a* wild, *or barbarous,* man, *graſping at all he could lay his hands on, and perſecuting* Iſaac; *and yet had XII Princes deſcended from him, ſetled in their ſeveral Fortreſſes, as we read* Gen. *XVI.* 12. *XVII.* 20. *XXV.* 16. *And it is poſſible, to the Hiſtory of* Eliphaz *his own Country:* Eſau *his Anceſtor being very rich,* (Gen. *XXXVI.* 6, 7.) *& having many Dukes, whoſe poſterity afterward advanced themſelves to the title of Kings, that ſprang from him, before there was any King over the Children of* Iſrael, Gen. *XXXVI.* 15, 31. fol. 122, 123

CHAP.

CHAP. XXII.

ARGUMENT.

Though Job *had clearly ſtated the Controverſy in the foregoing Chapter, yet* Eliphaz *would not yield, but begins the Combate a* third *time, without any ground at all, but a pure miſtake, as I have expreſſed it in the firſt verſe. And to avoid the Reproof, which had been given him, of repeating merely the ſame things; he now brings in a catalogue, though without any proof, (ſo much was his anger and bitterneſs increaſed,) of the particular Sins, both againſt God and againſt his Neighbour, of which he ſuppoſes* Job *to have been guilty. Elſe, he ſtill boldly concludes, God would not have puniſhed him with ſuch ſeverity, that there was not a greater inſtance of his Indignation to be found any-where; unleſs it was in the Old World, and in* Sodom. *Yet he hath ſo much Moderation, that he invites him at laſt to Repentance, and promiſes him the happy fruit of it; as he had done in his* firſt *Speech, but not in his* ſecond. *Nay, he tells him, in concluſion, for his incouragement, that he ſhould be able to do as much for a Nation, as* Ten *righteous men, could they have been found there, might have done for* Sodom. fol. 131, 132.

CHAP. XXIII.

ARGUMENT.

To the foregoing Diſcourſe of Eliphaz Job *thought at firſt to make no Anſwer, but only by complaints of their Injuſtice, and freſh appeals to God: by whom he deſires, more earneſtly than ever, to be tried; being aſſured that He would acquit him. And though for the preſent God was not pleaſed to give him audience, (of which he complains with too much paſſion;) yet he maintains that hope which began to appear in his*

Soul,(in his laſt Diſcourſe with Bildad *Chap. XIX.) that God would at laſt clear him from all the Aſperſions which were caſt upon him.* fol. 140.

CHAP. XXIV.

ARGUMENT.

Upon farther conſideration Job *thought good again to confute their raſh Aſſertion, about the Plagues which always befall the Wicked, by an Induction of particulars that prove the contrary. Among which the wild* Arabs, *he tells them, are a notorius inſtance, whoſe profeſſion is Rapine, and yet they thrive and proſper in it; v. 5, &c. And ſo do the more civiliz'd Oppreſſours, of whom he ſays ſomething before, and again, v. 11, 12. Where he ſeems to reflect upon hard Landlords, and griping Merchants and Traffiquers in cities. To whom he adds Murtherers, Adulterers, Pirats, with ſeveral other wicked Villains, (in the conclusion of the Chapter,) who notwithſtanding die like other men, and are not called to an account, for their enormous Crimes, in this preſent World.* fol. 144.

CHAP. XXV.

ARGUMENT.

The foregoing Diſcourſe of Job, *in the XXIV. Chapter, was ſo undeniable, that* Bildad *begins to break off the Diſpute. For he ſays not a word to it, but only adviſes him to ſpeak more reverently of the Majeſty of God, than, he imagined, he had done in his appeal to him Chap. XXIII.* fol. 152.

CHAP. XXVI.

ARGUMENT.

Job *hearing* Bildad *wander ſo far from the buſineſs, derides his grave affectation of Wiſedom; and tells him that, though he talk'd as if he thought himſelf fit to be a Coadjutour*

tour to God Almighty, yet, as his Diſcourſe was impertinent, ſo it was but mean and flat, in compariſon with what he was able to ſpeak himſelf, concerning the Omnipotent Wiſedom of God: which he ſets forth in a far more lively manner. fol. 154

CHAP. XXVII.

ARGUMENT.

As Bildad *began to decline the Diſpute, ſo* Zophar *quite gives it over: either looking upon* Job *as incurably obſtinate, or (as we might more charitably conceive, were it not for what we read XXXII. 1.) being convinced he had more reaſon on his ſide. Whoſe ſilence ſo raiſed the ſpirit of* Job, *that he now triumphs over his Opponents: as the word MASHAL, which we render PARABLE, may denote. For it ſignifies among the* Hebrews, *an elegant ingenious kind of ſpeech; excelling, and, as it were, domineering over, all other, in its pithineſs, or neatneſs, or ſome other rare quality. Such is the following Diſcourſe of* Job, *which begins (in this Chapter) with a vehement Proteſtation, that he would never deſert his Plea; nor yield to their Doctrine, that a remarkable Vengeance always attends upon Wickedneſs in this world: though he grants, and largely here aſſerts, that ſometimes there doth.* fol. 158, 159

CHAP. XXVIII.

ARGUMENT.

The Connexion of this Chapter with the foregoing, I hope I have truly expreſſed in the firſt verſe. And that being found, it is not difficult to ſee at what it drives; viz. to ſtop the buſie Enquiry of mankind, who are very wiſe, he ſhews, in other things, but have not wit enough to comprehend the reaſons why God doth not inflict thoſe Puniſhments upon all Wicked men,

which fall upon ſome. It is not needful to ſet down here, how this Argument is managed, (with ſuch admirable elegance of words, and ſuch weightineſs of matter, as make it deſerve the name of Maſhal, Parable, *or* Proverb,) *becauſe it will ſufficiently appear in the* Paraphraſe. fol. 165.

CHAP. XXIX.

ARGUMENT.

To ſuch Diſcourſes as theſe, Job *preſumes his Friends would have given greater attention, than it ſeems they did, had not the Vileneſs of his preſent condition made his Speeches alſo contemptible. And therefore he puts them in mind, with what reverence all his Orations were formerly received, by great and ſmall: wiſhing God would reſtore to him thoſe happy days; and inſerting, all along, ſome remarkable inſtances of his Integrity (eſpecially as a Judge) in the height of his Princely Proſperity. When he had an uncontrollable Power to do as he pleaſed, and yet never abuſed it; but imployed it conſtantly for the defence and comfort of the meaneſt people in his Province.* fol. 173.

CHAP. XXX.

ARGUMENT.

From the foregoing account of his ancient Splendour, he takes occaſion to annex a no-leſs elegant deſcription of the Vileneſs of his preſent condition. Hoping that the conſideration of ſuch a prodigious Change (which he repreſents in ſeveral particulars, and not without ſome touches ſtill upon his Integrity) might at laſt move his hard-hearted Friends to ſome compaſſion towards him: eſpecially, when they ſaw how near he was to his Grave, notwithſtanding all his Prayers to God for relief. fol. 180.

CHAP.

CHAP. XXXI.

ARGUMENT.

It was poſſible his Friends might make quite another uſe than Job *intended of the relation he had made of his miſerable Condition, in the Chapter foregoing: and therefore, leſt it ſhould harden them in their old Errour, and they ſhould take what he had ſaid to be an argument of his Guilt; He gives in this Chapter a large and particular account of his integrity, which in general he had ſo often aſſerted; laying his very ſoul, and the moſt ſecret Inclinations of it open before them; together with the Actions of his whole life, in his private capacity, (for of his publick he had ſpoken before Chap. XXIX.) both in reſpect of his Neighbours, of all ſorts, and in reſpect of God. To whom he again moſt ſolemnly appeals, in the concluſion of his Diſcourſe, that he did not boaſt of more Vertues than he had; but would moſt gladly be tried before him, by ſome impartial Judge. I need not here enumerate his Vertues, becauſe they are plainly and diſtinctly expreſſed in the Paraphraſe; and I do not pretend to give the intire contents, but the deſign only, of each Chapter*

CHAP. XXXII.

ARGUMENT.

It appears, by the 15. *verſe of this Chapter, that there were ſeveral other perſons preſent, beſides thoſe that are named, when this Diſpute was held between* Job *and his three Friends. Among whom there was a young man named* Elihu; *who was either a* Syrian, *(in which language this Book was firſt written, and tranſlated by* Moſes *into* Hebrew, *ſays the Authour of the Commentaries under* Origen's *name,) deſcended from the ſecond Son of*

Nahor, Abraham's *Brother*, Gen. XXII. 21. *or an* Idumæan, *of the same Country with* Eliphaz *the* Temanite, Jer. XXV. 23. *I have made him a* Syrian *in my Paraphrase, because he is said to be of the kindred of* Ram: *by whom we are to understand either* Aram, *or, as the* Hebrews *think,* Abraham; *by whom such Wisedom and Piety might be promoted in his Brother's Family, as is apparent in* Elihu. *Who, though much inferiour to the rest in years, (for which reason he had held his peace thus long,) yet was much superiour to them in Knowledge. Which he discovers in the judicious Censures he here passes, not only upon the three Friends, but upon* Job *himself: whom he hath nothing to charge withal, relating to any Crime committed before this Affliction befel him; but thinks he had not managed the Dispute about it with so much Calmness and Submission to God as became his Piety. In this he differs from those that spake before him: For I do not find that he blames him for any Miscarriages, but those only which he observed in the heat of his Disputation; and he spends his time, rather in justifying God, than in carping at* Job, *as the other had done.*

fol. 198, 199

CHAP. XXXIII.

ARGUMENT.

Here Elihu *addresses his Speeches to* Job *alone, (for he rejected all that the* three *Friends had said, as sufficiently confuted by* Job *in his Dispute with them,) and tells him, first, that he was the man who would now plead with him in God's behalf, (as he had oft desired,) and that he was no unequal match for him. And* then *begins to reprehend those passages which he thought were blameable in* Job's *Speeches; particularly his insisting so much upon his Integrity: which, though true, should not have been mentio-*

mentioned without due acknowledgment, that the Sovereign of the World had done him no wrong in thus afflicting him; and that it was not fit for him to queſtion the Wiſedom and Juſtice of God's Providence, becauſe he did not underſtand it. For the care of God over Man and his kindneſs to him, he ſhews is ſo apparent, upon ſo many ſcores, that it ought not to be denied becauſe of the unaccountable Afflictions that may befal us; which we ought rather to think are one of the ways whereby He doth Man good. fol. 205

CHAP. XXXIV.

ARGUMENT.

Here Job *ſhews himſelf a far more humble and teachable perſon than his three Friends: for, though* Elihu *had invited him to make what exceptions he pleaſed to his Diſcourſe in the former Chapter, he would not open his mouth; becauſe he plainly ſaw that* Elihu *had hit upon the thing wherein he was defective. And ſo this young man proceeds to carry the Charge a little higher, and tells him, with more ſharpneſs than before, that there were ſome words in his Diſcourſes which ſounded in his ears, as if he accuſed God's Juſtice and Goodneſs. For what elſe did he mean when he complained that God did not do him right; and that he deſtroyed alike both good and bad? Which raſh Aſſertions he overthrows from the conſideration of the Sovereign Dominion, Power, Righteouſneſs and Wiſedom of God: and repreſents to him what behaviour and diſcourſe would have better become him, than that which he had uſed.* fol. 214.

CHAP. XXXV.

ARGUMENT.

Job *ſtill keeps ſilence, notwithſtanding that* Elihu *had made the harſheſt conſtruction of his words; becauſe*

because he was sensible he meant him well, and had now, in the conclusion of his Discourse, given him very wholesom Counsel; and, allowing his integrity, had only charg'd him with some unhappy Expressions, which had faln from him when he was in great anguish of spirit. Which, I suppose, was the reason he doth not contradict him, though he continue, here in this Chapter, to fasten the very same harsh sense upon his words, v. 2, 3. Which he refutes from the consideration of the infinite disproportion there is between Man and God: who is never the worse indeed for any Evil, nor at all the better for any good that we do: and yet hath such a Love to Mankind, that it is certain He would not have them miserable, but takes care for their relief when they are oppressed, if they address themselves, as they ought, to Him. fol. 224

CHAP. XXXVI.

ARGUMENT.

Having reprehended some of the unwarrantable Expressions in Job's *Discourses, (which he himself would not justifie,)* Elihu *comes closer to the business, and speaks to the very Cause it self. Shewing from the Nature of God, and the Methods of his Providence, that if* Job *had, instead of Disputing, submitted himself humbly to Gods Corrections, He would have delivered him: (it being as easie for Him to lift up, as to cast down:) And that his not discerning the Reason of his Corrections, (which* Job *had made a great cause of his grief, XIX. 7.) ought not to have hindred his humble Submission; because we are not able to comprehend any of the Works of God, which we see every day, and acknowledge to be most excellently contrived.* fol. 229

CHAP.

CHAP. XXXVII.

ARGUMENT.

Elihu *continues his Speech, which he had begun before, concerning the incomprehensible Works of God: and limits himself chiefly, as he had in the foregoing Chapter, to the Wonders God doth in the Clouds. To which, at last, he subjoyns the amazing extent, brightess and firmness of the Skie; in which the Sun shines with a lustre, which we are not able to behold. And thence concludes, that the Splendour of the Divine Majesty is infinitely more dazling, and that we must not pretend to give an account of his Counsels.* fol. 237.

CHAP. XXXVIII.

ARGUMENT.

What Elihu *had said concerning the Divine Majesty, in the 22. verse of the foregoing, God declares to be true, by a sensible demonstration, as I have expressed it in the first Verse of this Chapter. In which God appears himself as a Judge (according to* Job's *repeated desires) to decide this great Controversy. And taking up the Argument begun by* Elihu, *(who came neareſt to the truth,) and prosecuting it in unimitable words, (excelling his and all other mens in the loftiness of the style, as much as Thunder doth a Whisper,) He convinces* Job *of his Ignorance and Weakness; by shewing him how little he understood of the most obvious things in this World. Intending from thence, at last, to infer, that he who found himself puzzled, when he went about to give an account of the meaneſt of God's visible Works, should not presume to penetrate into his secret Counsels, nor question his Goodness, no more than he could his Wisedom and Power, though he knew not why he was afflicted. One*

One instance had been sufficient to bring Job *to a Non-plus; but He heaps up abundance, to humble him the more, when he saw how much cause there was for it: whether he considered the Earth, or the Heavens; the Sea, or the Sun; things contained in the bosom of the Sea, or in the bowels of the Earth; especially all the Meteors (as we call them) which are formed in the clouds, and the Constellations in the higher Regions; together with the Beasts upon the earth, and the Birds which fly in the air; one of each of which he mentions in the end of this Chapter.* fol. 244,245.

CHAP. XXXIX.

ARGUMENT.

This Chapter continues the Discourse begun in the latter end of the foregoing, concerning God's Providence about Beasts and Birds. And to the Two *before mentioned, he adds* Seven *more. First, the* wild Goat *or* Hinde, *whose hard labour among the rocks God is wont to help and promote (as the Psalmist observes XXIX. 9. and other Authours agree) by a clap of Thunder; the terrour of which puts her into such an agony, that she presently excludes her young one, which sticks in the birth. Then he mentions the* wild Ass; *and after that a tall Creature in those Countries called* Reem: *which we render an* Unicorn; *but* Bochartus *hath proved to be a* two-horned Goat *in* Arabia *of great strength, with an erected head and ears. Of the rest I need say nothing here, they are so well known.* fol. 254.

CHAP. XL.

ARGUMENT.

Job *modestly declining to say one word in his own defence, (though he was graciously invited by God to*

to ſpeak, if he had any Plea remaining,) is ſtill more humbled by a plain declaration from the Divine Majeſty, that Elihu *had reaſon to reprove him for his immoderate Complaints, (which ſome might look upon as an Accuſation of God's Providence;) and for maintaining his own Righteouſneſs ſo much, and God's Righteouſneſs ſo little, in the Diſpute he had with his Friends. Shewing him withal, that he was not ſenſible enough of the infinite Diſtance and Inequality between him and God, when he deſired ſo vehemently to argue his Caſe with Him, that he forgot to make thoſe Submiſſions to the Divine Majeſty, which had better become him. This Diſproportion is moſt livelyrepreſented and illuſtrated, by an admirable deſcription of the ſtrength of the BEHEMOTH, a word of* Egyptian *termination; ſignifying, not the* Elephant, *(which ſeldome lies down, and never among reeds, as this doth, v. 21.) but a creature in that Country called by the* Greek *Writers* Hippopotamus, *i. e. River-horſe. For it appears by the Second Book of* Eſdras, *Chapter VI. v. 49. that the* Hebrews *reckon* Behemoth, *not among the Land-creatures, but among thoſe belonging to the Water, which were created on the* fifth *day. And there is none, that we know, of that ſort, to whom the Characters here mentioned belong, but the Creature now named.*

fol. 261, 262.

CHAP. XLI.

ARGUMENT.

In this Chapter another Creature of vaſt bigneſs and ſtrength is deſcribed, called in the Arabian *language LEVIATHAN. By which we are not, in this place, to underſtand the* Whale; *becauſe that Fiſh is not armed*

armed with such scales as Leviathan *is here said to have*, v. 15. *nor is impenetrable, as every body knows; and, to say no more, never creeps upon the Earth, which is part of the description of this* Leviathan, v. 33. *Whereby we are therefore to understand the* Crocodile, *(to whom every part of this description exactly belongs,) a Creature as big again as a Man of the greatest stature, and in some places vastly greater: there having been Crocodiles seen of* twenty, *nay* forty *foot long; and in some places of an* hundred. *To this fierce and untameable Creature God sends* Job *that he might learn more Humility, than to contend with his Majesty; when he saw how unable he was to stand before one of his Creatures. That use he himself teaches* Job *to make of this description*, v. 10, 11, 12. fol. 268.

CHAP. XLII.

ARGUMENT.

This Chapter concludes the Book, with an account how Job *compleated the Submission which he had begun before to make to God. Whose Pardon he sorrowfully begs; confessing and repenting of his Fault; resigning himself intirely to be instructed by Him: but resolving never hereafter to complain, nor to move any questions about his Providence. This Repentance God accepts; and for his sake grants a Pardon also to his Friends, whom he condemns as more faulty than* Job. *Who after this receives extraordinary marks of God's Favour; and hath such an ample Recompence made him for his Losses, as may incourage all posterity to persevere in well doing and patient suffering; believing stedfastly that nothing can be done*

or

or permitted by God without much reason, (whose Wisedom shines so gloriously in all his Works,)

and humbly expecting a comfortable issue out of all our troubles. fol. 277

THE END.

ERRATUM.

Page 158. iin. 17. and p. 165. l. 16. for *MASCHAL* read *MASHAL.*

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